THE SACRED BOOKS OF THE EAST

Volume 50

A GENERAL INDEX

to the Names and Subject-matter of
THE SACRED BOOKS OF THE EAST

Edited by
F. MAX MÜLLER

Compiled by
M. WINTERNITZ

With a Preface by
A. A. MACDONELL

THE
SACRED BOOKS OF THE EAST

Translated by

VARIOUS ORIENTAL SCHOLARS

and Edited by

F. MAX MÜLLER

Vol. 50

SACRED BOOKS OF THE EAST

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I am very glad to know that the Sacred Books of the East, published years ago by the Clarendon Press, Oxford, which have been out-of-print for a number of years, will now be available to all students of religion and philosophy. The enterprise of the publishers is commendable and I hope the books will be widely read.

S. RADHAKRISHNAN.

PREFATORY NOTE TO THE NEW EDITION

Since 1948 the United Nations Educational, Scientific and Cultural Organisation (UNESCO), upon the recommendation of the General Assembly of the United Nations, has been concerned with facilitating the translation of the works most representative of the culture of certain of its Member States, and, in particular, those of Asia.

One of the major difficulties confronting this programme is the lack of translators having both the qualifications and the time to undertake translations of the many outstanding books meriting publication. To help overcome this difficulty in part, UNESCO's advisers in this field (a panel of experts convened every other year by the International Council for Philosophy and Humanistic Studies), have recommended that many worthwhile translations published during the 19th century, and now impossible to find except in a limited number of libraries, should be brought back into print in low-priced editions, for the use of students and of the general public. The experts also pointed out that in certain cases, even though there might be in existence more recent and more accurate translations endowed with a more modern apparatus of scholarship, a number of pioneer works of the greatest value and interest to students of Eastern religions also merited republication.

This point of view was warmly endorsed by the Indian National Academy of Letters (Sahitya Akademi), and the Indian National Commission for UNESCO.

It is in the spirit of these recommendations that this work from the famous series "Sacred Books of the East" is now once again being made available to the general public as part of the UNESCO Collection of Representative Works.

PUBLISHERS' NOTE

First, the man distinguished between eternal and perishable. Later he discovered within himself the germ of the Eternal. This discovery was an epoch in the history of the human mind and the *East was the first to discover it.*

To watch in the Sacred Books of the East the dawn of this religious consciousness of man, must always remain one of the most inspiring and hallowing sights in the whole history of the world. In order to have a solid foundation for a comparative study of the Religions of the East, we must have before all things, complete and thoroughly faithful translation of their Sacred Books in which some of the ancient sayings were preserved because they were so true and so striking that they could not be forgotten. They contained eternal truths, expressed for the first time in human language.

With profoundest reverence for Dr. S. Radhakrishnan, President of India, who inspired us for the task; our deep sense of gratitude for Dr. C. D. Deshmukh & Dr. D. S. Kothari, for encouraging assistance; esteemed appreciation of UNESCO for the warm endorsement of the cause ; and finally with indebtedness to Dr. H. Rau, Director, Max Müller Bhawan, New Delhi, in procuring us the texts of the Series for reprint, we humbly conclude.

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PREFACE

BY PROFESSOR MACDONELL

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Müller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Göttingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Müller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max Müller lived to see all but one of the forty-nine volumes published under his supervision. Now the fiftieth and concluding volume is at last finished when I myself have already arrived at advanced middle age. Owing to my early relations with the editor and my interest in the series ever since, I am glad to have this opportunity of accompanying with a few words by way of preface the volume that brings the series to an end.

The *Sacred Books of the East* include all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilization of the continent of Asia. Of the Indian religions the Vedic-Brāhmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

sacred books of the Persians. Two volumes represent Islām, and six the two main indigenous systems of China, Confucianism and Tāoism. This great undertaking, planned and edited by Professor Max Müller, has been carried out by the collaboration of twenty scholars, all leading authorities in the special departments of Oriental learning to which the works translated by them belong. By thus rendering these religious systems accessible as a whole to the Western world in authoritative translations, Professor Max Müller for the first time placed the historical and comparative study of religions on a solid foundation. But with that large view of the aims and needs of scholarship which distinguished him, he saw that the investigation of the vast material here collected could not become thoroughly effective without the auxiliary aid of a separate index volume presenting that material thoroughly digested and exhaustively classified. This work he entrusted to Dr. Winternitz, who at that time was resident in Oxford and had been assisting him in bringing out his second edition of the *Rigveda* with the commentary of Sāyaṇa. The result, after various unavoidable delays, is the present volume, in which the end in view has been most successfully accomplished by the compiler, now Professor of Indian Philology and of Ethnology in the German University of Prague.

The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholar, not only because they save his time, but because they tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions. The view which prevailed among Oriental scholars in my student days was very different. About thirty years ago an eminent Sanskrit scholar began the publication of the *editio princeps* of an important and intricate work, which when completed appeared without an index. The editor declined to yield to the suggestion that he should supply one, declaring that those who wished to consult the book on any point ought to be compelled to read it through. I feel convinced that as a consequence of this attitude, research has been retarded in the

branch of learning to which the work in question belongs. Even in recent years I have hardly ever seen an index to Oriental works that has not seemed to me too meagre and consequently inadequate as an instrument of research. Very different is the character of the present substantial volume of 684 pages, which Professor Winternitz has compiled with so much thoroughness and industry. I feel no hesitation in stating that it is the most comprehensive work of the kind that has yet been published. For it is not merely a complete index like vol. xxv of the recently published *Imperial Gazetteer of India*. It also furnishes, in articles of any length, a scientific classification of the subject under various heads. Thus, in the article on Agni, the Indian god of fire, the material relating to that deity is arranged under no fewer than twenty-four subdivisions. Such fullness of treatment saves the book from the inevitable dryness from which it would otherwise suffer. Indeed, its perusal will, I believe, prove interesting not only to the expert, but even to the general reader. The volume, in fact, constitutes a handbook for the study of Oriental religions as far as represented by the *Sacred Books of the East*. By saving the student of these volumes an immense amount of time, it will greatly lighten his labours. The methodical arrangement and the co-ordination of the vast and varied material that they contain are also calculated to stimulate both the historical investigation of each, and the comparative study of all, of the religious systems dealt with in the series. Hence if I were asked to select any one of the fifty volumes of the *Sacred Books of the East* as specially useful, I should certainly choose the last. The Delegates are to be congratulated on rounding off with so valuable an addition a series that reflects so much lustre on the University Press, and has contributed not a little towards establishing its now unrivalled position as a centre of Oriental publication.

A. A. MACDONELL.

OXFORD,
February, 1910.

INTRODUCTORY NOTE
BY THE AUTHOR

Habent sua fata libelli—not only after they have been published, but sometimes even before they are printed. It was in the spring of 1894 that the late Professor Max Müller first suggested to me that I should compile a General Index of the names and subject-matter for the complete series of the *Sacred Books of the East*. Such an Index, he thought, would be a great help to all students of the *Sacred Books of the East*, and of the greatest value for the study of the history of religions. The matter was frequently discussed between us, and we both agreed that if the Index was to be of any use it would have to be, not a bare list of names and important words, with strings of references which no one would have the patience to read through, but an *analytical* Index with *extracts* and even *verbal quotations*, from which the student, with the least possible trouble, might see to which volume and page he had to refer for any information he might want. It was many weeks before the plan took any definite shape: in June, 1894, I laid my proposal of preparing the Index before the Delegates of the University Press, who were from the beginning favourably inclined to it. But as I had to work out a specimen from which the scale and the plan of the Index could be seen more definitely, it was not until March, 1895, that the Delegates could give their final sanction to the work.

Though some of the volumes of the series were still unpublished in 1895—vol. xliv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in

the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

From the beginning it had been clear to me—and this was also Professor Max Müller's view—that this Index volume could not be made like any other Index, but must resemble a Manual of the History of Eastern Religions. For it would have been of little use to collect, under such headings as Ancestor Worship, Animals, Brahman, Buddha, Fire, Funeral Rites, Future Life, God, Gods, Prayer, Sacrifice, Soul, &c., all the passages bearing on these subjects as they occur in the volumes of the *Sacred Books of the East*. It was necessary to make *sub-divisions* in such articles, and to arrange the passages under different *sub-headings*. It was this work of arranging and condensing the raw material that caused so much delay. Many slips had to be rewritten, and the volumes of the *Sacred Books* had constantly to be referred to, and numerous passages to be verified.

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating subdivision by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will

easily find them out for himself. There was a time when German scholars scouted the idea of writing or using an Index to learned books. It was thought unworthy of a scholar to look to an Index for reference: he had to read the whole book and all the books on any given subject. But nowadays even German scholars have found out that life is short, and not only art, but in an even greater degree, science is getting very long. It has become impossible to get on without some time-saving machinery. To make this Index supply as far as possible a contrivance of such a kind has been the one and constant aim of the compiler.

Verbal quotations have been given—they are marked as such by the use of *italics*—from passages that seemed especially characteristic and important. That the Index should also include such verbal quotations, was one of the very first suggestions made by Professor Max Müller.

The compiler of an Index to forty-nine volumes of translations from seven different languages, belonging to as many religions, had to grapple with peculiar difficulties. He had not only to make himself acquainted with the terminologies of the different religions represented in the *Sacred Books of the East*, but also to take into account the different translations of the same terms by different translators, sometimes also different spellings of the same names in different volumes. I have tried, as far as was practicable, to collect all things belonging together under one heading, but I must apologize for any inconsistencies that will be found, especially under the letter A. There, e.g. 'Ahura-Mazda' and 'Aûharmazd' are given as two separate articles, while later on in such cases all the passages would have been collected under *one* heading. While apologizing for such and other inconsistencies (which could only have been avoided if the whole manuscript of the Index had been rewritten and its publication delayed still longer), I hope to have given so many *cross-references* that these inconsistencies will not be felt as any serious inconvenience.

When I venture to claim for this volume the title of a sort of Manual of the History of Eastern Religions, I hope I may not be misunderstood. Many books on the History and

Science of Religion have been written during the last twenty years. But most of these books are more concerned with theories on the origin and development of religion than with what, in my humble opinion, should be the foundation of all such theories—a *scientific classification of religious phenomena*. Is it too presumptuous to hope that this Index may prove to be of some help for the fulfilment of this *desideratum* of the Science of Religion? The Index may prove useful, not only for what it contains, but also for what it does *not* contain. The student of religion will look in vain in this Index for such terms as Animism, Fetishism, Tabu, Totemism, and the like. May not this be a useful warning that these terms refer only to the theories and not to the facts of religion? On the other hand, the student will be assured that everything he finds in this Index is a religious fact. Moreover, many things will be found in the Index that, from our point of view, do not refer to religion at all, but to all kinds of matters of importance for the Antiquarian—the student of ancient law, customs, manners, art, and economic life. For there is hardly any phase of human life that is not in some way or other touched upon in the *Sacred Books of the East*—for the simple reason that in ancient religion almost anything and everything has some religious aspect. This is in itself an important lesson to learn. Besides, it shows how useful the Index, and of course still more the *Sacred Books* themselves, must be for all students of the ancient civilizations of India, Persia, China, and Arabia. And if the Index should do nothing else but help to promote the study of the *Sacred Books of the East*, the time and labour devoted to its compilation will not be thrown away.

In conclusion, I have to express my sincere thanks to the Delegates of the University Press for the sacrifices incurred in the publication of this volume, and for the patience they have shown with the many delays that have retarded the completion of the work.

M. WINTERNITZ.

PRAGUE,
January, 1910.

LIST OF RELIGIONS

REPRESENTED IN THE SACRED BOOKS OF THE EAST

I. Vedic-Brâhmanic Religion.
  (*a*) Prayers and Hymns, vols. 32, 42, 46.
  (*b*) Magic, Rites, and Theology, vols. 12, 26, 29, 30, 41, 42, 43, 44.
  (*c*) Philosophy, vols. 1, 8, 15, 34, 38, 48.
  (*d*) Laws, vols. 2, 7, 14, 25, 33.

II. Buddhism, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.

III. Gaina Religion, vols. 22, 45.

IV. Confucianism, vols. 3, 16, 27, 28.

V. Tâoism, vols. 39, 40.

VI. Parsi Religion, vols. 4, 5, 18, 23, 24, 31, 37, 47.

VII. Islâm, vols. 6, 9.

LIST OF TRANSLATORS

OF THE SACRED BOOKS OF THE EAST

Beal, Samuel, vol. 19.
Bloomfield, Maurice, vol. 42.
Bühler, Georg, vols. 2, 14, 25.
Cowell, E. B., vol. 49 (i).
Darmesteter, James, vols. 4, 23.
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Oldenberg, Hermann, vols. 13, 17, 20, 29, 30, 46.
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Rhys Davids, T. W., vols. 11, 13, 17, 20, 35, 36.
Takakusu, J., vol. 49 (ii).
Telang, Kâshinâth Trimbak, vol. 8.
Thibaut, George, vols. 34, 38, 48.
West, E. W., vols. 5, 18, 24, 37, 47.

ABBREVIATIONS

Av. = Avesta.

&c. (after a reference) = 'and frequently *in the same volume*.' (For instance, on page 22, col. 1, line 17 the '&c.' means that Agni the Hotri priest occurs frequently in volume 46.)[1]

n. = name.[2]
n. d. = name of a deity.
n. p. = name of a person.
n. pl. = name of a place.
Phl. = Pahlavi.
Pr. = Prâkrit.
q. v. = quod vide.
Sk. = Sanskrit.
t. c. = title of chapter or part of a work.
t. t. = technical term.
t. w. = title of a work.
Zd. = Zend.

References. The large arabic figures denote volumes, the smaller arabic pages, and the smaller roman pages of the Introductions.

[1] Where a very large number of references are given, some references have been italicized to point out the more important passages.

[2] But after a figure, referring to the number of page, = note, and after a Sanskrit term = neuter.

LIST OF THE 49 VOLUMES

OF THE SACRED BOOKS OF THE EAST

VOL.
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2 Sacred Laws of Âryas.
3 Texts of Confucianism.
4 Zend-Avesta.
5 Pahlavi Texts.
6 Qur'ân.
7 Institutes of Vishnu.
8 Bhagavadgîtâ, &c.
9 Qur'ân.
10 (i) Dhammapada.
10 (ii) Sutta-Nipâta.
11 Buddhist Suttas.
12 Satapatha-Brâhmana.
13 Vinaya Texts.
14 Sacred Laws of Âryas.
15 Upanishads.

VOL.
16 Texts of Confucianism.
17 Vinaya Texts.
18 Pahlavi Texts.
19 Fo-sho-hing-tsan-king.
20 Vinaya Texts.
21 Saddharma-pundarîka.
22 Gaina-Sûtras.
23 Zend-Avesta.
24 Pahlavi Texts.
25 Laws of Manu.
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27, 28 Texts of Confucianism (Lî Kî).
29, 30 Grihya-Sûtras.
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33 Minor Law-Books.
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Agni, the God of Fire.

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(*b*) Forms and abodes of A.
(*c*) Myth of the hidden A.
(*d*) Names of A.
(*e*) Anthropomorphic conception of A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).
(*f*) Theriomorphic conception of A., and his relations to animals.
(*g*) His relation to the other gods in general.
(*h*) A. as related to individual other gods.
(*i*) A. and the solar deities (Âditya, Sûrya, Ushas, the Asvins).
(*j*) A. as destroyer of demons and all hostile powers.
(*k*) Excellent qualities and transcendent powers of A.
(*l*) A. as a kind and helpful god.
(*m*) A. the god of the house and the clan.
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(*o*) A. as the sacrificial fire and the Fire-altar.
(*p*) Men (or demigods) and families who first established A.
(*q*) A. as a priest, and his relations to the priesthood.
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(*u*) A. as connected with Veda and Veda-study.
(*v*) A. in his moral character.
(*w*) A. as a supreme God of Heaven and Earth.
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(*a*) HIS BIRTHS, HIS MOTHERS, HIS PARENTS.

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elements, a sign of the days, 48, 287 sq.; the earth supports A. V., 42, 200; sand is the seed of A. V., 41, 300, 310 sq., 351; gravel the ashes of A. V., 26, 120; A. V., the king of the kings, a god, 48, 288; discussion on the nature of A. V., 43, 393–8; offerings to A. V., 12, 386 n.; 30, 203; 41, 57 sq., 125, 170, 250 sq.; 43, 207–14; 44, 11, 277, 346; by offerings to A. V., one sanctifies ten ancestors, 14, 117; the Vaiśvânara graha for A. V., 26, 298–305; Dîkshâ offering to A. V. at the building of the altar, 41, 247 sq.; A. V. together with Idâ, 41, 334; A. V. is the mouth of the sacrificial horse (Pragâpati), 43, 401; feeding A. V. is the true Agnihotra, 1, 89–91, 89 n.; prayers and hymns to A. V., 26, 44; 42, 196 sq., 494; 43, 274–8; 44, 382; 46, 49 sq., 127, 228–35, 335–7; the Yagñâyagñiya, the praise of A. V., 43, 253, 330; the initiated boy given in charge to A. V., 30, 154; prayer to A. V. Parikshit, 42, 197 sq., 691 sq.; A. V. invoked, 29, 136, 225; 30, 183; 32, 353; 42, 54, 80, 149; 46, 420 sq.; A. V. celebrated by the Rishis, 41, 285 n.; invoked against evil-doers and demons of disease, 42, 35, 40; A. V. is the year, 12, 135; 41, 57 sq., 248, 250, 351; 43, 33; A. V. is all these worlds, 43, 208; A. V. has filled the worlds, and heaven and earth, 46, 233; A. V. is the earth, 26, 214; 44, 346; meditations on A. V. as the highest self, and the embodied self, 1, 84–91, 89 n.; 34, 144; 38, 187, 191, 233, 249, 292, 400; 48, 287–95, 629–32, 673, 677–9; A. V. is Purusha (man, person), 34, 146–8; 43, 398; 48, 292; A. V. shaped like a man, abiding within man, 48, 291; A. V. is Brahman, 34, xxxv, 143–53; as A. V. the Lord abides in the creatures, 34, 149 sq.; 48, 248; Mâthava of Videgha carried A. V. in his mouth, 12, 104–6, 104 n.; A. V. is to be meditated upon as a whole, not in his single parts, 34, lxxv; 38, 274–7, 279; the six Rishis who wished to obtain a knowledge of A. V., 38, 274–6; A. called *Vasu*, 46, 37, 43, 52, 103, 109 sq. (Vasu of the Vasus), 129, 157 (Vasu together with the Vasus), 211, 215 (the highest V.), 236, 271, 277, 279, 283, 337, 372, 379, 415 sq.; one of the eight Vasus, 1, 41; 15, 140 sq.; 26, 93; 41, 149 n., 150; 42, 116; 44, 116; expiatory cake offering and prayer to A. *Viviki* (the discerning) at the Agnihotra, 44, 192; by offerings to A. *Vratapati* one sanctifies ten ancestors, 14, 117.

(*e*) ANTHROPOMORPHIC CONCEPTION OF A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

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feeding A. by kindling sticks, 41, 254–63; plants the food of A., 42, 42; 43, 335; A. is the eater of food, 1, 159; 12, 301, 323; 15, 314; 34, 116 sq.; 44, 63; food offered to A. the eater of food, 12, 303; food-gainer, 12, 127; drinking Soma, 46, 110, 128, 304; adorned with ghee, 46, 137; whose robe is ghee, 46, 275, 296; shoots with arrows, 46, 331; the red horses or flames of A., 32, 16, 19 sq., 24–7, 39; 46, 42, 141, 144, 167 sq., 202, 244 and 246 (seven-tongued), 308, 316, 340 sq., 379 sq.; the stallions of A., 32, 140; harnesses his steeds, 41, 399; the seven reins (or rays) of A., 46, 206–8; has a red or brown horse, 41, 257; 42, 422; *when thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke. A.! May we suffer no harm in thy friendship*, 46, 109, 149, 217; comes in a golden chariot, 46, 232, 233, 245, 269, 308, 348; his chariot is light, 46, 141; whose chariot is lightning, 46, 268; compared to a charioteer, 46, 160, 162, 193, 233, 292; is the quick chariot, 46, 261 sq.; wives of A., 46, 59, 141–5, 220, 225 sq.; his wife, the flame, 21, 372 n.; the lover of the dawn, 46, 67; the dawns, his divine consorts, 46, 336; beloved by Night and Dawn, 46, 74, 76; is the mate of the Kṛittikâs, 12, 283; is the mate of Vedi, 43, xvii, xvii n.; legend of A. courting the waters, 12, 277 sq., 277 n.; as a father begat the ruddy cows (dawns), 46, 220, 227; the germ of beings, the father of Daksha, 46, 296; produced Ekata, Dvita, and Trita, 42, 521; the kinsman or brother of the rivers, 46, 54.

(*f*) THERIOMORPHIC CONCEPTION OF A., AND HIS RELATIONS TO ANIMALS.

A. (fire-altar) is an animal, 41, 342, 361, 363, 399 sq.; 43, 40, 50, 78; identical with the animal victims, 41, 164–6; Pragâpati wishes to perform sacrifice with A. as the victim, 44, 128; rules over all animals, 42, 50; A. was an animal, and was sacrificed, and he gained that world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, vṛishan, 32, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; Nights and Dawns have been lowing for A., as for the calf, 46, 193; the young calf, which Night and Dawn suckle, 46, 114, 116, 119, 124, 167 sq.; compared to a horse, 12, 102 n., 109, 121; 46, 16, 57, 67, 91, 158, 176, 206 sq., 217, 220, 229, 285, 292, 296 sq., 302, 317, 344, 360, 363 (white racer); shaking his tongue among the plants he waves his tail like a horse, 46, 202; led forward by a great rope (like a horse), 46, 308, 312; is cleaned or groomed like a horse, 46, 360, 364; the horse is A., 41, 204, 212; the white horse, 26, 149; 41, 360; led forward by the horse, 41, 356 sq.; white horse led in front of Agni, 41, 359; a horse (sun) indicates A. at the Agnikayana, 41, 207–12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of Pṛisni, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273–5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 26, 343, 343 n.; 41, 187; *see also above*, p. 13, A. Purîshya; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 30, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61–3; implored for nourishment of the cow, 46, 222; accompanied by

three milch cows (oblations or dawns?), 46, 206, 208; has perforated, as it were, the pure udder of the cows, 46, 309; has found the cows (the waters, the sun), 46, 397 sq.

(*g*) HIS RELATIONS TO THE OTHER GODS IN GENERAL.

Conveys the sacrifice to the gods, 12, 102 sq. n., 113, 116 sq., 127, 322; 33, 255; 41, 398; 43, 124, 268; 46, 32, 42, 61, 83, 100, 135, 179, 222, 256, 283, 300, 302, 348, 397; the carrier (vahni) of oblations, 32, 37 sq.; 46, 37 sq., 52, 138, 228, 241, 259, 261, 296, 303, 346, 375, 379, 391, 416, 418, 423; the gods made him the carrier of offerings, 46, 261, 275, 385 sq.; the approacher of the gods, 43, 194; conveys the oblations addressed to the manes, 7, 84; brings the gods to the sacrifice, 12, 117 sq., 134, 203, 426 sq.; 26, 377; 43, 197 sq.; 46, 1, 6 sq., 8, 24, 37 sq., 42 sq., 92, 100, 108, 153, 179, 236, 241, 244, 249, 268, 279, 291, 316, 346, 364, 375, 377, 418; A. invoked to bring A. to the sacrifice, 12, 426 sq., 427 n.; 46, 38, 41; the helpful carrier of the gods, 46, 137, 240, 307; the messenger of gods and men, 12, 103 n., 110 sq., 121, 129; 26, 115; 30, 10, 110, 145; 42, 64, 113; 46, 6, 31, 37 sq., 52, 74, 83, 92, 179, 209, 215, 217, 232, 240, 244, 257, 261, 275, 308, 316, 343 sq., 346, 348, 372, 380, 385, 391, 412, 418; knows best the ascents to heaven, 46, 344, 346; the steward of the gods, 46, 202, 307; calls the gods to the feast, 12, 91; the best invoker of the gods, the dispenser of a thousand bounties, 44, 66; invoked to announce the song to the gods, 46, 16, 273; promulgates all the races of the gods, 42, 50, 308; knows the gods well, 12, 133; prepares the way that leads to the gods, 42, 184; legend of the gods who deposited their beasts with A., 12, 347; legend of the gods depositing all forms with A., 12, 314 sq., 314 n.; passed over from the gods to men, but not with his whole body, 12, 306; the gods have set him to work at the bottom of the air, 46, 193; the gods have established A. among men, 46, 202; the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying Vritra, 12, 408 sq., 418, 449 sq.; has by fighting gained wide space for the gods, 46, 49; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 64; gods afraid of A. (Rudra), 43, 156 sq., 202; A. going in front of the gods is anointed with the song, 46, 180; *A. is the head, the progenitor of the gods, he is the lord of creatures*, 26, 218; the progenitor of deities, 12, 386; is the first of all gods, 7, 265; 42, 160; is the leader of the divine hosts, 26, 184; is god of the gods, 46, 109; the banner of the gods, 46, 17, 221; *A. is all the deities, since in A. one offers to all deities*, 41, 44; 12, 162 sq., 168; 26, 12, 90, 428; 41, 285; A. (fire-altar) is all beings, all the gods, 43, 388; is the self, the body of all the gods, 41, 369; 43, 256; 44, 505; is the out-breathing of the gods, 43, 295; identified, in turn, with all the gods, 46, 186–92; identified with Varuna, Mitra, the Visvedevâs, Indra, and Aryaman, 46, 371.

(*h*) A. AS RELATED TO INDIVIDUAL OTHER GODS.

A. and *Âditya*, *see below* A. *Vâyu*, Âditya, *and see* (i) Agni and the solar deities; A. and *Asvin*, *see* (i) A. and the solar deities; A. compared with *Bhaga*, 46, 281, 401; A. could not burn a straw put before him by *Brahman*, 1, 150; runs away from terror of Brahman, 15, 59; Brahman is A., 43, 85; is

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(*i*) A. AND THE SOLAR DEITIES (ÂDITYA, SÛRYA, USHAS, THE ASVINS).

The Sun appeared when A. had been born, 46, 326, 330; the Red one, the rising sun, 32, 21–3; A. is the sun (Âditya, Sûrya), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208–11, 213, 661, 664; 43, 195, 349, 363; 46, 49, 116, 167 sq., 193; *see also above* A. Vaisvânara (p. 13); A. is the piece of gold shining between heaven and earth, 46, 119, 124; is placed on the highest skin (the sky?), 46, 164, 166; is like the sun, 46, 67, 173, 176, 194, 213, 230, 268, 350, 418; established in the sun, 43, 239 sq.; 46, 70; is sun-rayed, 43, 105; A.'s breath taken by the sun, whence fire does not blaze, unless fanned, 44, 130; is the light, when the sun goes down, 12, 335; the light of men, 12, 361; 43, 117; is all the light in this world, 41, 384 sq.; by kindling A. men make the sun rise, 46, 379, 381, 403 sq.; discovered the light, 46, 293; has found the sun, 46, 119, 233, 292, 397 sq.; the sun, the day, and the waxing half-moon relate to A., 12, 169; the sight of A. and the sun, i. e. this life, 42, 53; is heat and light, to him offering is made in Âditya, at the Agnihotra, 44, 112 sq.; A. united with A., Savitri, Sûrya, 44, 469 sq.; by means of A. and Âditya the sacrificer ascends to heaven, 44, 473; the eye of Sûrya, the eyeball of A., 26, 77; Sûrya, the eye of Mitra, Varuna, and A., 26, 343; 41, 408; A., Sûrya, the waters, and all

the gods, 42, 205; the brilliancy of A. and Sûrya transferred upon a king, 42, 116; A. and the man in the sun are not equal, 38, 267; one half of the year (when the sun moves northward) belongs to A., 15, 316; A. on this side, and the sun on the other side of the world, 44, 405; hymns addressed to A. in his matutinal character, together with Ushas, the Aśvins, and Sûrya, 46, 37–9, 42–4, 281, 356–9; awakens at dawn, 46, 131, 230, 240, 341; reigns by night and at the break of dawn, 46, 103; is the splendour of the dawn, he makes the dawns shine, being kindled in the morning, 46, 108, 194, 244, 271, 363, 423; praised and kindled in the evening and at dawn, 46, 213, 307, 354; deity of the eastern region, 26, 50; 41, 206, 291; 42, 192; 43, 3 sq. and n., 105, 199, 337; the Kṛittikâs (in the east) and the month Kârttika sacred to A., 7, 265; 12, 282 sq.

(*j*) A. AS DESTROYER OF DEMONS AND ALL HOSTILE POWERS.

A. is the repeller of the Rakshas, 12, 35 sq., 46, 157 sq., 365; 26, 99, 158, 187, 380 sq.; 41, 52, 371 sq. n.; 42, 64 sq., 402; 44, 464, 497; 46, 49, 102, 346, 367 sq., 397; invoked as Rakshohan, for protection against sorcerers, demons, and evil, 42, 35 sq., 40, 64 sq., 77, 190, 408, 475; spells and wicked men, 46, 32 sq., 96, 103, 109, 125, 138, 170, 181, 233, 271, 273, 277, 289, 326 sq., 331–4, 352, 372, 375, 383; has encompassed the demons, 30, 212; invoked against the demons harassing children, 30, 212; with A. the gods conquered the demons (Asuras), 12, 54 sq., 57; 42, 180; 46, 303; gainer of battles, helps against spells, 42, 78, 180; is removed from the demon of hostility, 42, 51, 365; invoked to drive away fever, 42, 1, 443; takman (fever) comes, as it were, from A., 42, 3; drives away sickness, 46, 6; the destroyer of darkness, 46, 141; removes the poison of snakes, 42, 154; the destroyer of enemies or of Vṛitra, 46, 49, 51, 92, 102, 281; the conqueror of deceitful foes, 46, 129, 360; the repeller of shafts, 43, 100; devours the hateful enemies, thieves and robbers, 41, 259; invoked against rivals and enemies, 42, 210 sq., 221 sq.; removes sins and their consequences, 42, 163–5, 167, 525; 46, 181; drives away all evils, 12, 345; 41, 229, 360; 43, 84 sq.; burnt up the evil of the gods, 41, 259; is the remedy for cold, 44, 315.

(*k*) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.

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44, 189; 46, 13, 23, 363; is lord of all powers, 46, 114 sq.; is self-dependent, 46, 281, 350, 354, 371; possesses mysterious power, 46, 389; is the lord and increaser of strength, 46, 164, 259, 380; the baby quail, by the mystic Act of Truth, drives back the great A., 35, 180 n., 185 n.

(*l*) A. AS A KIND AND HELPFUL GOD.

A guardian and a father, 44, 439; 46, 23 sq.; leads one over the paths, 44, 438; is like a beloved wife, 46, 88; the good abode is A., for A. abides with all creatures in this world, 44, 457; is the friend of men, 32, 82, 94; 44, 189; 46, 95; the safest and nearest of the gods, 12, 163; is the lowest god, i.e. nearest to men, 46, 307, 311; looks on all creatures, since he has been born, 46, 137; gives health and wealth, 12, 236; 26, 241; 32, 194; 46, 379; strength, beauty, and wealth dwell in A., 46, 188; winner of horses, giver of wealth, 46, 209; invoked for the treasure of Dyaus or Heaven, 46, 308 sq.; lord of treasures, 44, 192; 46, 49, 52, 70, 82, 215, 375; addressed as food on which everything lives, 46, 37, 40; every nourishment goes towards A., 46, 75; all-enlivener, 46, 281; is all-wealthy, 46, 157, 170; is a bountiful Lord (maghavan), 46, 131, 167, 187; is like the udder of the cows, and the sweetness of food, 46, 67 sq.; called 'the well-harnessed wealth,' 46, 89, 91; gives wealth, long life, offspring, victory, and booty in battle to those who praise him, 46, 22 sq., 31 sq., 37, 45 sq., &c.; a healer, creator of medicine, 30, 143, 145; the god who gives rain, 46, 292, 302.

(*m*) A. THE GOD OF THE HOUSE AND THE CLAN.

The householder or lord of the house (*gri*hapati), 42, 183; 44, 189; 46, 31, 52, 64, 130, 176, 352, 385, 413; *see also above* A. *Gri*hapati (p. 13); worshipped in the house, 46, 88; the guest of the clans, or of the house, 41, 281, 290, 292; 46, 137, 202, 228, 233, 292, 309 sq., 364, 371, 375, 385, 405; the house-lord of this world, 26, 453 n.; worshipped at the house-building, 29, 347; worshipped on entering a new house, 29, 95 sq.; 42, 141; worshipped on returning home from a journey, 29, 97; protects the house, 12, 358 sq.; invoked to protect the house from fire, 42, 147; prayer to A., at the removal of a house, 42, 194–6, 600; a friend of the house (damûnas), 46, 67, 142, 221, 229 sq., 233, 240, 332, 352, 364, 375, 385; is in every house, 46, 343; the lord of the human clans, 46, 13, 52, 130, 187, 233, 363, 375, 379, 387; is the shepherd of the clans, 46, 108, 119; belongs to many people, dwells among all the clans, 46, 31, 54, 67, 102, 104, 173, 229 sq., 261, 379, 397, 414; the king or leader of the human tribes, 46, 49, 194, 244, 259; protects all settlements, 46, 88.

(*n*) A. AS CONNECTED WITH WOMEN AND MARRIAGE.

Women belong to A., 14, 133; gave women purity of all limbs, 14, 233; the wife-leader, 26, 367, 367 n.; the third husband of the bride, 29, 278 sq.; 30, 190; 42, 254, 323; the lover of maidens, the husband of wives, 46, 57, 59; the girls sacrifice to A., 29, 44, 282; gives the bride to the husband, 29, 283; at the marriage of Soma and Sûryâ, 26, xiv; 29, 283; prayers and offerings to A. at marriage rites, 2, 305; 29, 27, 32, 168 sq.; 30, 49, 187 sq., 190; unites husband and wife, 46, 371; invoked for the protection of the bride, 29, 41, 44, 281 sq., 288; invoked by a maiden for a husband, 42, 94, 323; invoked in a love-charm, 42, 104; invoked to cause the return of a truant woman, 42, 106; the blood of the woman is a form of A., 1, 232; dwells in the menstrual discharge of a maiden, 33, 171 n.; is the causer of sexual union, the progenitor, 26, 98; 29, 27; men worship A., together with their wives, 46, 82; identified with the sacrificer's wife, 46, 348; with the wives of the gods, 26, 365 n.; invoked for off-

spring, 14, 84; 29, 43; 46, 222; protects the offspring, 12, 358 sq.; is both offspring and lord of offspring, 43, 181; invoked for the new-born child, 29, 52, 54, 294; 30, 59, 213, 215 sq.; invoked for a child born under an unlucky star, 42, 109 sq.; 'A man is A.,' Pumsavana prayer, 30, 54; invoked to promote virility, 42, 32.

(*o*) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR.

Is the sacrificial fire, 15, 77; 44, xxi sq., 248; 46, 13, 22, 24, 31–3, 45, &c.; all sacrifices performed in A., 26, 389; 41, 312; material for sacrifice, A.'s body, 12, 26; putting firewood on is regaling A. with food, 43, 189, 191; 44, 268; the eater of oblations, 43, 398; taking his seat in ghṛita, 46, 399; swims in ghṛita, 46, 418; ghee is sacred to A., 43, 189; is the vessel in which offerings are made to the gods, 12, 117; A. seen at the sacrificial place, 41, 207; sits on the Vedi or the sacrificial bed, 46, 141; has always sacrificial straw spread for him, 43, 122; grown strong on the Dhishṇya altars, 46, 325, 328; has come to sit down on the sacrificial grass, 46, 348; A. Ukhya (the fire in the pan), 43, 24; in the fire-pan driven about at the Agnikayana, 41, 289–93; the Ukhya Agni as an embryo, 43, 272 sq.; installation and consecration of A., 43, 207–41, 246 sq., 251 sq.; the Vasor dhârâ the Abhisheka of A., 43, 213–15, 213 sq. n., 219 sq., 224 sq.; as the fire-altar, 38, 260–8; 41, 144, &c.; 43, xix–xxiv, 1, &c.; leading forward of A. to the fire-altar, 43, 188–207; the lump of clay representing A., 41, 203–29; the Agnikit (builder of fire-altar) becomes A., 43, 296; prayers for prosperity to A. (fire-altar), 43, 108 sq.; doctrines of mystic imports regarding A. (fire-altar), 43, 363–6; A. (fire-altar) identified with Arka (plant and 'light'), 43, 336, 342, 346–9, 398 sq., 404; bricks of the fire-altar, different Agnis, 43, 128, 130, 222, 222 n.; A. (fire-altar) consists of three bricks, viz. *Rik*, Yagus, Sâman, 43, 374; A. (fire-altar), Arkya, and Mahad uktham (great litany), a triad, 44, 172; A. (fire-altar) is the year, 41, 167, 169, 183–5, 198, 206; 220, 232, 244, 250, 254, 260, 269, 271 sq., 293, 295, 307, 330, 333, 335–9, 355, 358, 372, 386; 43, 29 sq., 49, 163, 166 sq., 177, 184, 193, 204 sq., 207, 216, 219–22, 219 n., 240, 253 sq., 271, 281, 294, 320 sq., 323 sq., 349–52, 357–60, 362–4, 386; *see also* A. Vaiśvânara above, p. 13 sq.; carried about by the sacrificer for a whole year, 43, xix, xxiii; names of the months as manifestations of A. (the year), 43, 219, 219 n.; A. (fire-altar) is all objects of desire, 43, 313. *See also* Fire-altar.

(*p*) MEN (OR DEMI-GODS) AND FAMILIES WHO FIRST ESTABLISHED A.

Established by different families of priests, 46, 52 sq.; and the *Aṅgiras*, 26, 113 sq.; 46, 391; sacrificed for Aṅgiras, 46, 24; was praised by Aṅgiras, 46, 102; kindled by *Apnavâna*, 46, 343; the guest in the clans of *Âyu*, 46, 194, 202; the praise of Âyu, 46, 341, 371; the Âyus have brought him to every house, 46, 52, 343; among the *Bharadvâgas*, 46, 50; placed among men by the *Bhṛigus*, 46, 45, 157, 343; the Bhṛigus, worshipping him in the abode of the waters, have established him among the clans of Âyu, 46, 202; established by *Manus*, 46, 230, 256, 275, 287 sq., 412; inflamed by Manus in the abode of Id, 46, 217; the Purohita of Manus, 46, 232; was born in Manu's firm law, 46, 137; kindled by gods, Manu, Ṛishis, 12, 116; *being born in the highest heaven A. became visible to Mâtariśvan. By the power of his mind, by his greatness when kindled, his flame filled Heaven and Earth with light*, 46, 157; Mâtariśvan produced A. by attrition, 46, 74, 147, 173; Mâtariśvan brought A. to Bhṛigu and Manu, 46, 52, 137; became manifest to Mâtariśvan, 46, 22, 256; the clan-lord of the *Nabusha*, 46, 23; in the homestead of *Purunîtha* Sâtavaneya, 46, 50; whom the *Pûrus* worship, 46, 49; the *Usigs* have set him down

as Hotri, 46, 52 sq., 341, 371; kindled by mortals and by the *Vasus*, 46, 372; the messenger of *Vivasvat*, 46, 22, 45, 47, 391 sq.

(*q*) A. AS A PRIEST, AND HIS RELATIONS TO THE PRIESTHOOD.

A., the priest, 32, 38; 41, 281 (seated on the altar); 42, 50, 109 sq.; 43, 277; 44, xxi sq., 189, 192, 194; 46, 164, 178, 237 (slaughterer), 240, 259 (*rit*vig), 266, 283, 292, 302, 346; his priestly power, 42, 221; the Hotri priest, 12, 47, 102 sq. n., 108, 111, 129, 138 sq., 203 sq., 250 sq., 427; 15, 122; 26, 114, 118, 377; 29, 194 sq.; 41, 219, 255, 399; 46, 1, 6, 8, 22, 31, &c., 206, 215 (on the Hotri's seat), 236, 238 (has sat down at heaven's navel), 275 sq., 325 (the Hotri of the two worlds), 340 sq., 363 sq.; legend of the gods choosing A. for their Hotri priest, 12, 87–9; Pravara, choosing A. the Divine Hotri, 12, 114–20, 114 n., 132–5; crosses the sacrificial seat of the worshipper like a Hotri, 46, 88; the god of the seven Hotris, 46, 303, 343 sq.; Hotri invokes the help of A. for his work, 12, 135; Hotri relates to A., 44, 136, 314; the Purohita of the gods, 42, 79; 46, 1, 38, 41, 45, 137, 228 sq., 261, 391, 401 sq.; the best sacrificer, 12, 111; 46, 100, 119, 129, 137, 176, 194, 215, 236, 259, 266, 268, &c.; A. offers to A., 34, 215; A. is kindled by A., 44, 189; a performer of worship, like Soma, 46, 54; invoked to make the offerings ready, 46, 154, 180; invoked to sacrifice for men to the gods, 46, 95, 96, 100, 108, 198, 209, 215, 221, 228, 236 sq., 259, 268, 275, 279, 291, 303 sq., 395, 412, 418, 423; mixes the honey drink, 46, 218; knows the art of sacrificing and is a separator of sacrificial fires that have become mixed, 46, 385 sq.; offices of the seven priests ascribed to A., 46, 186, 189, 348; the Âgnîdhra is A., 12, 229; 26, 368; knows the duties of every priest, 46, 108 sq.; dismissed at the end of sacrifice, 26, 377; received gold as Dakshinâ, 26, 347 sq.; flame of A., his sacrificial ladle, 46, 96, 99; may burn a priest passing between the hearths, 26, 153; the priests make him grow, 46, 395; is the Brahman (priesthood), 12, xvi–xviii, 90, 114 sq., 134; 26, 37 sq.; 41, 89; 43, 342, 344; is both priesthood and nobility, 43, 235; A. is a Brâhmana, 2, 13 n.; 12, 114 sq.; 14, 138; to A. belongs the Brâhmana, 29, 307; 44, 89.

(*r*) A. IN HIS RELATION TO THE SACRIFICE AND THE SACRIFICER.

Protects the offering, 12, 19; 46, 137; the beacon or banner of sacrifice, 46, 52, 119, 130, 232, 259, 261, 302, 391; the first at the sacrifices, 46, 100, 410; the king of sacrifice, 12, 354; 46, 325; the promoter or guide of sacrifice, 44, 351; 46, 137, 164, 266, 287; is achiever and father of sacrifices, 46, 206, 232; friend or kinsman of sacrifices, 46, 244, 308; goes thrice round the sacrifice, 46, 340, 360; produces joy at all sacrifices, 46, 343; comes eagerly to the sacrifice, 46, 92; 48, 331; is the sacrifice, 26, 37 sq.; 41, 45; what is dry in the sacrifice, is of A.'s nature, 26, 49; the fire-wood purified for A. by sprinkling water on it, 12, 84; the Brahman's portion does not injure A., 12, 213; is allowed a share in every offering, 12, 364; anointed with sacrificial gifts, 46, 115; worshipped with hottest kindling-sticks, 46, 129; invoked as personified in each log of fuel put on the sacrificial fire, 46, 236, 238; is to be magnified at the sacrifices, 46, 343; they walk around A., like obedient servants, 46, 131; *to A. belongs this sacrifice. A. is the light, the burner of evil: he burns away the evil of this* (*sacrificer*); *and the latter becomes a light of prosperity and glory in this, and a light of bliss in yonder, world*, 12, 315; man maintains A. in this world, A. will maintain him in yonder world, 12, 342 sq.; the sacrificer reaches the world of A., 12, 450; 42, 189; by means of A. (fire-altar), the sacrificer ascends the heavenly world, 43, 198–200; 44, 205, 473; A. is the sacrificer, 43, xxiii, 146 sq., 186, 197, 201, 253, 262, 300, 300 n., 309, 313–15, 321–7, 341; 44, 142;

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Agriculture.
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Aharman, or Ahriman, the Evil Spirit (in Parsi religion).

(*a*) His existence, character, and doings.
(*b*) His relation to Aûharmazd.
(*c*) His antagonism against righteousness and religion, and his love of sin.
(*d*) How to defeat A.
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(*a*) HIS EXISTENCE, CHARACTER, AND DOINGS.

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(*e*) Myths and legends of A.

Adam deluded by A., 24, 179, 179 n.; *Aêshm's* complaint to A. of the three things he could not injure in the world, 5, 387–9, 387 n.; the *Daêvas* his seed and his servants, 31, 54, 58 sq.; the six *demons* from the dark world of A., 5, 10; *Dahâk* begged a favour from A., 5, 80; releases Az-i Dahâk, 5, lii, 233 sq.; Dahâk's descent traced to A., 5, 132; his conflict with the *Earth*, 5, 29 sq.; his conflict with *Gâyômard*, 5, 17–19; Gâyômard delivers his body to A., 24, 58; he appeared a young man of fifteen years to *Geh*, 5, 16; the seven *planets* chieftains of A., 24, 34, 38; his conflict with the *plants*, 5, 30 sq.; his conflict with the *primaeval ox*, 4, 231 n.; 5, 31 sq.; 47, 33; his destruction at the *renovation* of the universe, 5, 128 sq.; 18, 118; 24, 99; 37, 431, 446; 47, xiii; the creatures of A. will perish at the time when the future existence occurs, 5, 5; became confounded and remained in confusion for 3,000 years, 5, 15 sq.; became headstrong and was put out of heaven, 24, 192; his conflict with the *sky*, 5, 25; 18, 261; attacks the sky, the water, the earth, &c., 5, 161–87; sprang like a *snake* out of the sky down to the earth, 5, 17; made impotent by *Sôshyans*, 5, 8, 33; 47, 117 sq.; *stars* assist in the distribution of evil produced by A., 24, 127–38; overturned by *Tâkhmôrup*, 18, 200, 200 n.; kept as a charger by Tâkhmôrup, 24, 59, 60, 60 n.; converted into a horse by Tâkhmôrup, 47, 8; his conflict with the water and with *Tîstar*, 5, 25–9; A. and the demons defeated in the reign of *Vistâsp* and other kings, 5, 198, 201; afflicted through the deeds of Vistâsp, 24, 65; sends demons to destroy *Zoroaster* before and at his birth, but is dismayed, 37, 227; 47, 140–2; tempts Zaratûst, but is confounded, 24, 103 sq.; A. rushes for the destruction of Zoroaster, but is defeated by him, 37, 164; 47, 58 sq., 123.

Aharûbŏ-stôtô, son of Mêdyômâh, 47, 166.

Ahaspati, n.d., 'lord of days,' 30, 58.

Ahavaniya, *see* Fire (*c*).

Ahi ('the Snake'), slain by Indra, 32, 180, 197.

Ahi Budhnya, oblation to, 29, 331; 41, 96, 96 n.

Ahimsâ, Sk., t.t. (the vow or law of) not injuring (any living being).

(*a*) In Gaina religion.
(*b*) In Buddhism
(*c*) In Brahmanism.

(*a*) In Gaina religion.

He should not kill, nor cause others to kill, nor consent to the killing of others, 22, 31; *the Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away*, 22, 36, 38 sq.; *all beings hate pains; therefore one should not kill them. This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing*, 45, 247 sq., 248 n., 311; a wise man should not take the life of living beings, nor cause pain to any creatures, looking upon all living beings as suffering like himself, 22, 30–2, 63 sq.; 45, 25, 33 sq., 251 sq., 254, 259, 271, 295, 311, 351, 404 sq.; the first great vow of the Gaina not to kill any living being, 22, 202–4; do not kill living beings in the threefold way, 45, 260; giving safety is the best of gifts, 45, 290; a monk should treat all beings as he himself would be treated, 45, 306 sq., 314; towards your fellow creatures be not hostile, 45, 329; wicked men injure plants and animals, 45, 374; abstinence from destroying life destroys Karman, 45, 174; all living beings suffer: hence those who injure living beings will suffer pains in the Saṁsâra, while those who practise A. will put an end to all misery, 45, 386 sq.; sins caused by actions injuring the lives in earth, water, fire, plants, animals, wind, 22, 3–14; heretics kill or consent to killing others, 22, 62; those who entertain cruel thoughts against the six classes of living beings are near death, 22, 42; killing living beings causes bondage of the soul, 45, 236; those who kill living beings go to the abode of the Asuras, 45, 259; those who injure living beings go to hell, 45, 21, 279, 286; by hurting any of the living beings (earth, water, fire, and wind bodies, plants, &c.) men do harm to their own souls, and will be born as one of them, 45, 292 sq.; precautions to be taken by Gaina monks, in order to avoid killing animals, 22, 47, 47 n., 72, 75, 97, 100, 120, 126, 128, 132, 136 sq., 139, 145, 161 sq., 169 sq., 178–83, 304–8; 45, 129, 135 sq., 146 sq.; *he should not scare away* (*insects*), *nor keep them off, nor be in the least provoked to passion by them. Tolerate living beings, do not kill them, though they eat your flesh and blood*, 45, 11; mouth-cloth used by Gainas to prevent insects entering the mouth, 45, 145, 145 n.; a Gaina monk should not build a house, nor cook, nor light a fire, because many living beings are killed thereby, 45, 204 sq.; a Gaina monk should only drink distilled water (without life), 45, 10, 10 n.; a monk must not use cold water, not to injure water-bodies, 45, 255, 255 n.; food is only pure when given with unwashed hands and dishes, on account of the lives contained in water, 22, 103 sq., 117; sin caused by injuring the fire-bodies or lives in fire, 22, 7 sq., 67, 67 n.; 45, 293, 358; certain food forbidden to Gaina monks on account of dangers to living beings, 22, 88 sq., 104–10; Mahâvîra's abstinence from killing, 22, 81; Buddhist misrepresentation of the Gaina vow of desisting from doing injury, 45, xvii sq.; living beings injured by sacrificial ceremonies, 22, 12, 18; 45, 55; a bad Śramaṇa, through carelessness, hurts living beings, 45, 78 sq.; Arishṭanêmî, on seeing the animals to be killed for the wedding feast, renounces the world, 45, 114; the Hastitâpasa kill one elephant a year, and live on it, to spare the life of other animals, 45, 418 sq.; Gaina householders renounce slaughter of animals, as they cannot altogether abstain from injuring the six classes of beings, 45, 421–33, 421 n.; when living beings are killed for the sake of gifts and other meritorious actions, a monk should neither praise nor forbid such acts, 45, 312 sq.; various causes why men injure living beings, 45, 357–60.

(*b*) IN BUDDHISM.

Doctrine of A. in Buddhism and Gainism, 22, xxi–xxviii; *there were formerly three diseases: desire, hunger, and decay, but from the slaying of cattle there came ninety-eight*, 10 (ii), 51; *Ye shall slay no living thing*, 11, 253; *As I am so are these, as these are so am I, identifying himself with others, let him not kill nor cause (any one) to kill*, 10 (ii), 128; *Doing no injury to any one, dwell full of love and kindness in the world*, 35, 254 sq.; *Now wherein, Vâsettha, is his conduct good? Herein, O Vâsettha, that putting away the murder of that which lives, he abstains from destroying life. The cudgel and the sword he lays aside; and, full of modesty and pity, he is compassionate and kind to all creatures that have life!* 11, 189; kindness to all things that live, 10 (i), 36 sq. and n.; 36, 341 sq.; the principal sin of destroying life, 10 (i), 61; the true Brâhmana, the saint, the Bhikkhu, does not kill nor cause slaughter, 10 (i), 92; (ii), 35 sq., 61, 88 sq., 114; a householder must not kill, nor cause to be killed any living being, nor approve of others killing, 10 (ii), 65 sq.; Bhikkhus are to refrain from injuring plants or animals, 11, 190, 192; 13, 4, 33, 46; 17, 22; a Bhikkhu must not intentionally destroy the life of any being down to a worm or ant, 13, 235; a Bhikkhu shall not dig the ground, 13, 33; a Bhikkhu must not sprinkle water, with living creatures in it, on grass or on clay, 13, 35; a Bhikkhu must not drink water with living things in it, 13, 46; the dangers to vegetable and animal life to be prevented by keeping vassa, 13, 298 sq., 300; wooden shoes forbidden, because insects are trod upon and killed, 17, 21; by one case of destruction of life, a man may be re-born in hell, 35, 124; sin of depriving a living being of life unconsciously, 35, 224; a wicked Bhikkhu, who caused a bull to be slain to get its skin, rebuked by Buddha, 17, 29 sq.; already in former births Buddha refrained from hurting living beings, 36, 16; eight classes of men who kill living beings, 36, 17; the Buddhists denounced as eating meat, 45, 416; sacrifices objectionable as connected with slaughter, 10 (ii), 49 sq.; 19, 129, 135; 49 (i), 121; king Suddhodana only offers sacrifices involving no injury to living beings, 49 (i), 24. *See also* Love.

(*c*) IN BRAHMANISM.

A. or harmlessness comes from Krishna, 8, 86; is called knowledge, 8, 103; is his who is born to god-like endowments, 8, 114; is called penance bodily, 8, 119; non-destruction is the highest piety, 8, 348, 378; is an element of the quality of goodness, 8, 325, 373; leads up to final emancipation, 8, 364; some people (sects) are given up to harmlessness, others to destruction, 8, 376; abstention from injuring living beings the duty of all castes, 14, 26 sq.; 25, 416; those are Brâhmanas who can save from evil, who abstain from injuring living beings, 14, 38; he who abstains from injuring living beings obtains heaven, 14, 136; 25, 166 sq.; he is a true Brâhmana who befriends all creatures, 14, 128; 25, 46, 46 n.; the soul is purified by abstention from injuring living beings, 14, 165; who hurts living beings cannot reach the abode of the gods, 14, 176; abstention from injuring living beings is internal purification, 14, 287; abstention from injuring living beings a penance, 14, 312; 25, 476; abstention from injuring living beings the best sacrifice, 14, 139; he who delights in injuring living creatures excluded from Srâddha, 25, 106; remembrance of former births a reward of doing no injury to created beings, 25, 152; sacrifices and the doctrine of A., 19, 129; 38, 130 sq., 310; 48, 598 sq.; *see also* Animal Sacrifices (*a*); the Ocean begs king Arguna to give security to creatures of the sea, 8, 294; the Brahmakârin must not injure animate beings, 2, 188; 25, 62; a Snâtaka shall not hurt any living being, 2, 226; 25, 137; 29, 318;

the ascetic shall avoid the destruction of seeds, and be indifferent towards all creatures, 2, 194; offering safety to all beings, duty of the Sannyâsin, 8, 362; the ascetic promises not to injure any living being, 8, 365; 14, 46, 260, 277, 277 n., 279; 25, 205 sq., 208–10, 212; ascetics must always use strained water, 14, 260, 279; 25, 207, 207 n.; an ascetic who rejects meat at sacrifices and funeral meals goes to hell, 14, 54; hermits should not injure even gadflies or gnats, 14, 293; *see* Compassion, *and* Slaughter.

Ahîna sacrifices, *see* Sacrifices (*j*).

A'hmed = Mohammed, 9, 281 n.

A'*h*nas ibn *S*urâiq, n.p., a worldly man of pleasant appearance, but opposed to Mohammed, 6, 29 sq., 29 n.

Ahoganga Hill, Sambhûta Sâ*n*avâsî dwelling there, 20, 394.

A-ho Kan, n.p., disciple of Lăo-lung *K*î, 40, 67 sq.

Ahriman, *see* Aharman.

Ahûm-stu*t*, n.p., 23, 203

Ahunavaiti, title of a Gâtha of the Zend-Avesta, 31, 2–92.

Ahura-Mazda (Ormazd), the supreme God of Mazdeism.

(*a*) The supreme God and Creator.
(*b*) A. in mythology.
(*c*) A. and Zoroaster.
(*d*) A. and morality.
(*e*) Worship of A.

(*a*) THE SUPREME GOD AND CREATOR.

The belief in a supreme God, A., an old element in Zoroastrianism, 4, xiii, lx sq.; parallel with the Asura Varu*n*a, 4, xxx, lii; an Aryan god, 4, lxiv; one of the purest conceptions of God, 31, xviii sq.; *Invoke, O Zarathustra! my Fravashi, who am Ahura-Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word!* 4, 213; the Creator, 4, 376; 23, 25, 27; 31, 108 sq., 113 sq.; his creations, 4, lxx; 31, 285 sq.; 37, 423; the sixteen perfect lands created by A., 4, 1–10; all good things, made by A., the offspring of the holy principle, 4, 142 sq., 147 sq.; 31, 248, 250; made the aerial way, the earth, and everything, 4, 232–4; made the waters flow and the plants grow, 23, 198 sq.; the maker, the most beneficent of all beings, 4, 204–6; 23, 326; is all-knowing, never asleep, never intoxicated, 4, 215; 23, 25, 27; power and benevolence of A., 31, 93, 95–7, 100–5; his gifts, immortality, righteous order, and kingdom of welfare, 31, 83; victorious strength given by A., 23, 128, 133; the glory made by Mazda, and the victory made by Ahura, 23, 136; a guardian and a friend, 31, 108, 112; the first father of righteous order, 31, 108, 113; bountifulness of A., 31, 145–51; the remedies of A., 31, 347.

(*b*) A. IN MYTHOLOGY.

The sun the eye of A., 31, 199; the stars, his body, 31, 285; the star Jupiter called Ormazd, 31, 199; the waters his wives, 23, 353, 353 n.; 31, 286 sq., 342, 386; how A. purifies the water which he sends down to the Dakhmas, 4, 49, 54 sq.; Garô-nmânem (Garo*d*man), the abode of A., 4, 221; 23, 338; 31, 184 sq. and n.; the helpers of A., 31, 81, 86; higher than all the *Amesha-Spentas*, 4, 283; father and commander of the Amesha-Spe*n*tas, 23, 199 sq., 290; has six personified attributes, 31, xviii sq.; court of Ormazd and the archangels, 37, 437; relation of A. (Ormazd) to *Angra Mainyu* (*Aharman*, Ahriman), *see* Aharman (*b*); brought *Ardvi Sûra Anâhita* down to earth, and sacrificed to her, 23, 55–8, 73 sq.; Ardvi Sûra Anâhita, the daughter of A., 31, 321; *Ashi Vanguhi*, daughter of A., 23, 270, 274; *Atar*, son of A., 23, 5, *see* Âtar; assisted by the *Fravashis* in maintaining the world, 23, 180–5, 187, 193 sq.; made Hara Berezaiti the dwelling of *Mithra*, 23, 131 sq.; established Mithra to maintain and look over all the world, 23, 145; brought the healing plants to *Thrita*, 4, 225 sq.; assisted *Tistrya* in his struggle against Drought, 23, 95, 99–101, 103; established Tistrya above all stars, 23, 105; offered sacrifice to *Vayu*, 23, 250; Vayu works the good of A. and the Amesha-Spe*n*tas, 23,

259; reigns according as *Vohu Manô* waxeth, 4, 276 n., 277; the creator of Asha, and father of the Good Mind, 31, 37, 44; the father of the Good Mind and of Piety, 31, 123, 126 sq.; the kingdom gained for A. by the Good Mind, 31, 27, 33; the kingdom is for A., 31, 281, 283, 309, 323, 347, 372, 381; calls a meeting of the celestial *Yazatas*, 4, 15; *Yima*, the first mortal who converses with A., 4, 11.

(*c*) A. AND ZOROASTER.

Reveals the law to Zarathustra, 4, lxx–lxxii, 2, 11, 22, &c., 208, 212, 240 n.; 23, 24, 24 n.; 31, 354; invoked by Zarathustrâ to declare his doctrine, 31, 37, 41; Zoroaster asks A. for his regulations and the path of the Good Mind, 31, 82, 88 sq.; prayer to A. for revelation, 31, 38 sq., 48–50; the twenty-one Nasks formed by A. out of the Ahuna Vairya, 4, xxxvii; conversations between Zarathustra and A., 31, 107–21, 249, 260 sq., 337, 341, 374 sq., 390; taught Zarathustra the sacrifice, 31, 318 sq., 338 sq.; *these are the best words, those which A. spoke to Zarathustra*, 31, 330; directed how the Avesta should be said, 31, 353; established Zarathustra as the master of the material world, 23, 74, 105; colloquy between the soul of the kine, Asha, and A. who appoints Zarathustra, 31, 3–13; Zarathustra obtains stones from A. with which he repels the fiend, 4, 210 sq., 210 n.; confessed the religion of Zoroaster, 23, 142; Zarathustra invokes the holy creation of A., 4, 214.

(*d*) A. AND MORALITY.

He who relieves the poor makes A. king, 4, 101; how close A. is to a man's thoughts, words, and deeds, 4, 289, 288 n.; A. and the other Amesha-Spentas displeased by the bad priest, 23, 156; chooses righteousness and the pious of all ages, 31, 26, 30 sq.; how can the wise man become like A.? 31, 39, 49; the pious are servants of A., 31, 40, 53; the friendship of A. is before the Zarathustrian's mind, 31, 54, 57; doing evil to the wicked, like advising the good, is acting in the love of A., 31, 68, 72; the leading sin of disobedience to A., 31, 69, 73; receives the righteous soul in Paradise, 4, 89; the souls of the righteous pass to the golden seat of A., 4, 220; created good renown and salvation of the soul, 4, 375; helps the soul to pass over the *Kinvat* Bridge, 31, 261.

(*e*) WORSHIP OF A.

A. worshipped, 23, 32, 162, 332–4, 349–51, 353–7; 31, 195 sq., 199, &c.; prayer to A., 4, xlvii, 100 sq.; 31, 284 sq., 288–90, 320; the fire of A., 4, 115, 281; 31, 284 sq.; offerings and prayers to A. and the Amesha-Spentas, 4, 215, 217, 248; 23, 3, 6, 9 sq., 13, 15, 17 sq., 35, 37, 39, 89, 230, 274; 31, 172, 174 sq.; became sovereign by the Airyama Ishyô prayer, 4, 247; prayer and sacrifice to A. the best of all things, 4, 283, 293; sacrifice to A., 4, 349; Ormazd Yast: the names of A., and their efficacy, 23, 21–31; the memory, the understanding, and the tongue of A. worshipped, 23, 32, 321; who worships the sun benefits A., 23, 86; and the Amesha-Spentas long for the morning service, 23, 142, 142 n.; Mithra and A. invoked together, 23, 148 sq., 158; invoked at the ordeal, 23, 169 sq.; the Fravashi of A. worshipped, 23, 199; 31, 273, 278; Fravashis invoked together with A., 23, 227; the Glory of A. praised, 23, 290; prayer to A. and Asha, 31, 14–24, 62; how is A. to be worshipped? 31, 108, 111 sq.; praise of A., 31, 123 sq., 126–30, 263 sq.; bestows highest good on him who offers sacrifice, 31, 180 sq.; Ahura and Mithra, and all the stars worshipped, 31, 199, 199 n., 205, 210, 216, 220, 225; worshipped by Sraosha, 31, 298; all holy creatures which A. created, worshipped, 31, 328 sq.

Ahurâni, water of Ahura worshipped, 4, 250.

Ahûrvadâspô, ancestor of Zoroaster, 47, 140.

Âi, n.p.; conversation between Duke Âi of Lû and Confucius, 27, 39, 51 sq.; 28, 261–9, 312, 402–10; 39,

229–33; eulogized the deceased Confucius, 27, 159, 159 n.; sends a message of condolence to Khwâi Shang, 27, 187; funeral of his son Tun, 27, 188; wears mourning for his concubine, 27, 189; *K*âu Făng sends a message to Duke Âi, 27, 191; paid a visit of condolence when *K*î-sun's mother died, 27, 197; declines the condolences of Ling, 27, 323; sent Zû Pî to Confucius to learn the proper mourning rites, 28, 166 sq.; Duke Âi and Ȝze-kâo, 28, 169; interview of *K*wang-ȝze with Âi, 40, 49 sq., 49 n.; wishes to employ Confucius in the government, 40, 207 sq.

Aibhâvata, *see* Pratîdarśa Ai.

Aibigaya, *see* Aiwisrûthrima.

Aîghâsh, demon of the evil eye, 5, 111, 111 n.

Aikshvâka, n. of a noble family, 45, 321 n., 339; Purukutsa, the Ai. king, 44, 397. *See* Brihadratha.

Ailâpatya, Mahâgiri of the Ai. gotra, 22, 287, 289.

Aîndar, Zd. Indra, the arch-demon, 18, 319, 319 n.

Ainyu, n.p., 23, 217 sq.

Aipivanghu, or Aipivôhu, or Kaî-Apîveh, n. of a king of Iran, 5, 136–9, 136 n.; 23, 222, 222 n., 303.

Air (Sk. antariksha).

(*a*) Air as an element.
(*b*) Air as a deity.

(*a*) AIR AS AN ELEMENT.

The union of earth and heaven is air, 1, 247 sq.; meditation on the person in the air as Brahman, 1, 303; only seen by one who attains to the Adhyâtma, 8, 316; the second entity, its presiding deity lightning, 8, 337, 340; touch is the characteristic of air, 8, 337, 340, 348, 350; sound and touch are its qualities, 8, 384; springs from ether, 34, lii; 38, 18 sq.; is founded on space (ether), 34, 413; the abode of heaven, earth, and so on, 34, 154, 158; when it manifests itself in the form of Parganya, lightning, thunder, rain, and thunderbolts manifest themselves in it, 34, 229; with its five forms, 34, 229; 38, 87; is a product, 38, 3, 18 sq.; fire is produced from air, 38, 20–2; fire is dissolved into air, 38, 26; air is dissolved into ether, 38, 26; in what sense it may be called prâna, 38, 87; union of Vâyu with the air, 41, 148, 188; heals whatever is injured in the earth, 41, 221; fashioned by the Rudras, 41, 234; is the home of the waters, 41, 416; the sun is the holder of the air, 43, 28; is of Trishṭubh nature, 43, 57; is the 'expanse' metre, 43, 88; is the lower abode, 43, 203; three oblations of air or wind on the chariot, 43, 235; is the resting-place in yonder world, as the earth is in this world, 44, 17; steadied by means of the birds and sun-motes, 44, 126; relates to Sarasvatî, 44, 241; is the abode and support of all beings, 44, 407, 477; and Ether, this is the immortal, 48, 535; Buddhist saints walking through the air, 10 (i), 62 sq., & n.

(*b*) AIR AS A DEITY.

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Airak, n.p., 5, 134.

Airammadîya, a lake in the world of Brahman, 1, 131, 132 n.

Aîrân-vêg, Aîrân vêgô, the most undisturbed land, 24, 86 sq., 86 n., 109 sq.; primaeval home of Mazda-worship, the abode of Yim, 37, 190, 190 n.

Airâvana=Airâvata, q. v.

Airâvata, Indra's elephant, 22, 222, 231; the best of elephants, 45, 290.

Aîrîk, n.p., son of Frêdûn, 5, 133 sq., 133 n.; 37, 28, 28 n.; 47, 10 sq., 34, 140; reigned twelve years, 5, 150; slain by his brothers, 24, 52, 52 n.; revenged by Mânûś-kîhar, 24, 61, 61 sq. n.; progenitor of Mânûś, 47, 128.

Aîrîz-râsp Aûspôsînân, n. of a high priest, 5, 115, 115 n.

Airs, vital, *see* Prânas.

Airya, Sairima, and Tûra, the three sons of Thraêtaona, 4, lix.
Airyak, n.p., 47, 34.
Airyaman, the much-desired, invoked, 23, 4, 13, 35, 37; and Asha-Vahista praised together, 23, 41–8; invoked against diseases, sorcerers, and demons, 4, 229, 235, 241; heals diseases, 23, 41, 48; 37, 116 n., 165, 165 n.; the spell of A. most efficacious against diseases, 4, 236–41; the A. Ishyô prayer, 4, 144, 147, 247; 23, 41–7; 31, 293. *See* Airyemâ-ishyô.
Airyemâ-ishyô, *see* Prayers (*f*).
Airyu, son of Thraêtaona, 23, 222, 222 n.
Aishâvîrâh, sons of Eshavîra, a Brahmanical family held in general contempt, 44, 45, 45 n.
Aitareya, n. of a *Ri*shi, 1, xcvii n.; worshipped at the Tarpana, 29, 123, 220; honoured as a teacher, 29, 141. *See* Mahidâsa Ai.
Aitareya-âranyaka, in the beginning a Brâhmana, 1, lxvi sq.; introduction to and translation of Ai., 1, xci–xcviii, 155–268; the first chapter of the Ai. a mere continuation of the Aitareya-brâhmana, 1, xcii; Ai. and Kaushîtaki-upanishad, 1, xcix; Âsvalâyana or Saunaka, author of the fifth book, 29, 153–8; quoted, 8, 87 n., 90 n., 123 n., 180 n.; 38, 421; 48, 773.
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Âi-thâi Tho, was 'ugly enough to scare the whole world,' but a 'Perfect man' of Tâo, 39, 229–33.
Aiwihvarenah, n.p., 23, 214.
Aiwisrûthrima and Aibigaya (or, Aibigaya 'the life-furtherer,' epithet of Ai.?), worshipped, 31, 197, 201, 204, 209, 215, 219, 224, 384.
Akalâ, n. of a giantess, 21, 374.
Akalabhrâtri, n. of a Sthavira, 22, 286.
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Akampita, n. of a Sthavira, 22, 286.
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Âkankheyya-Sutta, early Buddhist mysticism in it, 11, x; translated, 11, 205–18.
Akarmabhûmi, one of the parts of the world where men live, 45, 225.
Âkârya, Sk., *see* Teacher.
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Ancestor Worship.

(*a*) Chinese a. w., general views and rules.
(*b*) Sacrifices to ancestors in China.
(*c*) Representatives of the dead in Chinese a. w.
(*d*) Chinese ancestral temples.
(*e*) A. w. in Parsi religion.
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(*a*) CHINESE A. W., GENERAL VIEWS AND RULES.

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(*b*) Sacrifices to Ancestors in China.

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(*c*) Representatives of the dead in Chinese a. w.;

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(*e*) A. W. IN PARSI RELIGION.

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Angels.

(*a*) In Mohammedanism.
(*b*) In Parsi religion.
(*c*) In Buddhism.

(*a*) IN MOHAMMEDANISM.

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(*b*) In Parsi Religion.

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(*c*) In Buddhism.

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Anger, let a man overcome a. by love, 10 (i), 58 sq.; Buddha preaches against lust and a., 19, 263–5; the Bhikshu must be free from a. and hate, 19, 299 sq. *See also* Passion, *and* Wrath.

Aṅghâri, n. of a Gandharva, guardian of Soma, 26, 72.

Anghuyu, n.p., the Fravashi of A. worshipped, 23, 215; 31, 351.

Aṅgir, Atharvan told the knowledge of Brahman to him, 15, 27.

Aṅgiras.

(*a*) A. in the singular, n. of a *Ri*shi, and a mythical being.
(*b*) A. in the plural, a family of priests or sorcerers.
(*c*) A. in the plural, a class of divine beings.

(*a*) A. in the singular, n. of a *Ri*shi, and a mythical being.

A. meditated on the udgîtha, 1, 6; Bhâradvâga told the knowledge of Brahman to A., 15, 27; A. told the science of Brahman to *S*aunaka, 15, 42; 48, 284; surpassed by his son *S*ukra, 19, 10; 49 (i), 8; *S*ukra and A. honour Indra in heaven, 19, 95; 49 (i), 93; remodelled the Manusm*ri*ti, 25, xcvi; 33, xii, 274; a sage and a Prag*â*pati, 25, 14; Kavi, son of A., 25, 58; the sacred texts revealed by Atharvan and A., 25, 436, 436 n.; ceremonies performed A.-like, 41, 154, 201 sq., 205 sq., 214, 227, 233–5, 241–4, 246, 307; Atharvan, A., and Bh*ri*gu as fire-priests, 42, xxiii, xxvii, xxx, xxxii, xxxiv, lvii sq.; oblations to Bh*ri*gu and A., 42, lvii; Br*i*hatsâman, the descendant of A., 42, 171; and Atharvan rule over the heavens, 42, 225; Agni worshipped by A., 46, 42, 102; a name or epithet of

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(*b*) A. IN THE PLURAL, A FAMILY OF PRIESTS, OR SORCERERS.

The A. kindled (discovered) Agni, 12, 108; 46, 391; Agni, the tutelary god of the A., 49 (i), 22; Agni, the first of the A., 41, 358; 46, 22, 129; the A. as sacrificers, 26, 28 sq.; the Maruts are like the A. with their songs, 32, 416; 'our fathers, the A., have broken even the strong fortresses by their hymns, the rock by their shouting. They have opened to us the path of the great heaven; they have obtained day and sun and the shine of the dawn. They founded the *Ri*ta; they set into motion the thought of it,' 46, 74, 77; *Bri*haspati, descendant of the A., 42, 127 sq.; Agîgarta, an Aṅgiras, 44, xxxvi sq., xxxvii n.; sorceries come from the A., 42, 73, 80, 219, 576, 603, 624; designation of hostile sorcery practices, 42, xviii–xxiv; Saramâ threatens the Pa*n*is with the terrible A., 42, xxiii.

(*c*) A. IN THE PLURAL, A CLASS OF DIVINE BEINGS.

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Aṅgirasa, Pali for Sk. Aṅgiras, n. of a *Ri*shi, 11, 172.

Âṅgirasa, t.t., Âtharva*n*a='holy,' âṅgirasa='pertaining to sorcery,' 42, 219, 624.

Âṅgirasa, 'a descendant of Aṅgiras'; *Ri*shis led by the old sage Â., 8, 314; an epithet of Buddha, 13, 122; numerous Â., 42, xxxv; Ghora Â., 42, xxi, xxxv; Pra*k*etas Â., 42, 163, 484 sq. *See* Ayâsya Â., Dadhya*ñ*k Â., Dharu*n*a Â., Hira*n*yastûpa Â., Kutsa Â.

Aṅgîrasa, n. of an author on medicine, 36, 109, 109 n.

Angra-mainyu, Zd., the evil spirit, Aharman and Ganrâk-maînôk in Phl., 5, 3 n., 4 n.; the Daêva of the Daêvas, 4, 224 sq.; A. and the six chief demons, 4, 139 n.; the fiend who is all death, 23, 29; the counter creations of A., 4, 1 sq., 4–10; sends diseases and deformities, 4, 17, 19; noxious animals the creatures of A., 4, 25, 29; creates 99,999 diseases, 4, 236–9; the accursed Khrafstras of A., 23, 310, 310 n.; attacks Zarathu*s*tra and propounds riddles to him, 4, liii, 208, 210, 210 n.; sends the demon Bûiti to kill Zarathu*s*tra, 4, 208–10; Ahura Mazda opposed by A., 31, xviii sq.; not mentioned in Darius's inscriptions, 31, xxx; not mentioned in the first statement of the doctrine of dualism, 31, 25 n.; compare Ahimanyu, 32, 119; flings the Pairikas against the stars that have in them the seed of waters, 23, 104; Takhma Urupa rides A. turned into a horse, 23, 252, 252 n., 292 sq.; drags the souls of the wicked into hell, 23, 340; created Azi Dahâka, 31, 233; spells against A., 4, 126, 138, 141, 146 sq.; 31, 312 sq., 390; conquered by the Airyama Ishyô prayer, 4, 247; 23, 43–7; glorifies the powers of Asha-Vahi*s*ta, 23, 41, 45; religion the

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Anidâna, Gaina t.t., free from sinful acts, 22, 40.

Anikshiptadhura, n. of a Bodhisattva Mahâsattva, 21, 4; 49 (ii), 90,

Anila Vâtâyana, author of a Vedic hymn, 32, 450.

Animals.

(*a*) Origin of a.
(*b*) Classification of a.
(*c*) Zoology.
(*d*) A. as compared with men.
(*e*) Use of flesh, milk, skin, &c., of a.
(*f*) Treatment of a.
(*g*) Laws and regulations about a.
(*h*) Noxious a.
(*i*) A. in mythology.
(*j*) Worship of a.
(*k*) On some special a.

(*a*) ORIGIN OF A.

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(*c*) ZOOLOGY.

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Animal sacrifices.

(*a*) History of a. s.; different views about them.
(*b*) Different kinds of a. s.
(*c*) The victim.
(*d*) The Yûpa, or sacrificial post to which the victim is bound.

(*a*) HISTORY OF A. S.; DIFFERENT VIEWS ABOUT THEM.

'It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to prosper; therefore is the slaughter (of beasts) for a sacrifice no slaughter. The sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank),' 7, 169; flesh of animals slain for sacrifices may be eaten, 2, 270, 270 n.; slaughter of animals for a. s. permitted, 8, 289 sq.; 14, 26 sq. and n., 54, 71; 25, 172–6; occasions on which a. s. should be offered, 29, 87–9, 88 n.; 30, 256 sq.; though implying injury to living beings, a. s. offered in accordance with the Veda, is a sacred duty and leads to heaven, 25, 175 sq.; 38, 130 sq., 310; 48, 598 sq.; not alluded to in the *Ṛiksaṃhitâ*, 44, xvii; the Âprî hymns destined for the Prayâga offerings of the a. s., 46, 9; a hymn used at the ritual of the a. s., 46, 283 sq.; he who offers living victims will reside high in heaven, 46, 24; the sacrificial fires long for the sacrificer's flesh, he offers to them an animal to redeem himself, 44, 118 sq.; he who performs a. s. eats food every six months in yonder world, 43, 299; by a. s. the sacrificer confers upon himself immortal life, 44, 118 sq.; by sacrificing he-goats, ewes, and cows, he gains these animals, 44, 218; in pressing Soma, they slay it, the animal victim is slain, the haviryagña is slain with mortar and pestle, and the two mill-stones, 12, 308; 26, 65, 340; 44, 2; substituting lower for higher animals, and vegetable for a. s., 44, xxxvii; when they spread the sacrifice, they kill it, 44, 2 sq.; origin and development of a. s., 12, 50–2; 26, 178 sq.; rice and barley the sacrificial essence of all animals, 26, 199, 199 n.; the cake a symbol of a. s., 12, 49–52 and n.; animals constitute a sacrifice, 44, 155; ascetic censuring an

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(*b*) DIFFERENT KINDS OF A. S.

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(*c*) THE VICTIM.

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(*d*) THE YÛPA OR SACRIFICIAL POST TO WHICH THE VICTIM IS BOUND.

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Arezûra, 'the neck of A.,' a mount at the gate of hell, 4, 24, 24 n., 225; 5, 15 n.; 24, 58 n. *See* Hell (*b*).

Arezva, Arezvâk, Av. Erezvau, high-priest, 23, 213; 47, 83–5, 83 n.

Argâsp, Av. Aregat-aspa, king of the Khyôns, defeated by Vîśtâsp, 5, 40, 218; 37, 24 sq. and n., 369, 412; 47, xi, xxx, 68–70, 68 n., 72 sq., 75, 126. *See* Aregat-aspa.

Arghya, *see* Guests.

Arguna, conversations between Krishna and A., 8, 3 sq., 40–131, 197 sq., 229 sq., 310–12, 393 sq.; also called Gudâkeśa, a great hero in battle, 8, 37–9; Krishna is A. among the Pândavas, 8, 91; Krishna shows himself in his divine form to A., 8, 92–9; a mystic name of Indra, 12, 285; 41, 99; appointed to guard the sacrificial horse, 44, xxvii–xxix.

Arguna Kârtavîrya, a king, dialogue between him and the Ocean, 8, 293 sq.

Arhaddatta, n.p., disciple of Susthita and Supratibuddha, 22, 293.

Arhaddatta, n.p., disciple of Simhagiri Gâtismara, 22, 293.

Arhat, Pali Arahat, a holy man, a saint; Arhats, saints.

(*a*) Use of the term A., becoming an A.
(*b*) Attainments of A.
(*c*) Worship of A.

(*a*) USE OF THE TERM A., BECOMING AN A.

Few men become A., 10 (i), 24; are the true Brâhmanas, 10 (i), 89–95; the term explained, 10 (ii), x; he who, without being an A., pretends to be an A., is the lowest outcast, 10 (ii), 23; called Tevigga, 11, 162; relation between A. and Bodhisattvas in the Saddharmapundarîka, 21, xxxvi sq.; epithets of A., 21, 1 sq.; A. and Bhagavats of the past, present, and future, 22, 36; title of Mahâvîra, the founder of Gainism, 22, 201; 34, 430, 434; 48, 517, 520; disciples of Buddha who became A., 10 (ii), 15, 80, 95, 105; 11, 110; when the five Bhikkhus were converted, there were six A. in the world, 13, 102; Buddha's prophecy about the five hundred A. who are to become future Buddhas of the name of Samanta-prabhâsa, 21, xxx, 198–204; list of names of A., accompanying Buddha, 21, 2 sq.; are never born in low families, 22, 225; the mothers of A. wake up after seeing the fourteen auspicious dreams, 22, 246 sq.; Buddhist nuns become Arhats, 49 (i), 200.

(*b*) ATTAINMENTS OF A.

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Insight' by delivering a discourse in the presence of Buddha, 17, 10–13; compared to middle-sized plants, 21, 126 sq.; go to heaven to see Sakka, 35, 11 sq.; read the thoughts of others, 35, 18, 23; suffer no mental pain, do not carry favour nor bear malice, 35, 69 sq.; cannot be angry or offended, 35, 152 sq.; pure and free from stain, 35, 200; are not afraid of death, 35, 206–10; are without fear, 35, 297–300; the Arhat (called Brâhmaṇa) described, 36, 26–8, 28 n.; suffers bodily pain, but not mental, 36, 75–8; cannot offend against moral law, but against the Rules of the Order, 36, 98–101; every A. knows about emancipation &c., 36, 100; dwell in Nirvâṇa, 36, 191, 193; the sevenfold wisdom of A., 36, 207 sq., 218, 220, 229, 231 sq., 233; morality of Bhikkhus and A., 36, 221, 221 n.; Bhikkhus and A. of different degrees, officers in the 'city of Righteousness,' 36, 231–9; having conquered all evil, they enter Nirvâṇa, 49 (i), 177, 179.

(*c*) Worship of A.

The foolish man scorns the rule of the A., 10 (i), 46, 46 n.; so long as the Vaggians support the A., so long they will prosper, 11, 4; a true hearer of the Tathâgata is worthy of a dâgaba, 11, 94 sq.; the world would not be bereft of A., if brethren were to live the perfect life, 11, 107 sq., 107 n.; 35, 186–9; an A. not to be addressed by his private name, 19, 173; must always be saluted, 20, 196; are not to be acknowledged as such, if they do not firmly believe in the law of Buddha, 21, 42 sq.; obeisance to the A., &c., the principal benediction, 22, 217; the Bodisat as an elephant honoured the A., 36, 20–2; miracles at the graves of A., 36, 174–6; the Bhikshu shall associate with A. and other saints, 36, 358; the commandments well proclaimed by the A., 45, 251. *See also* Arhatship, Holy persons, Saints, *and* Saintship.

Arhatship, or saintship, the noble eightfold path which ends in, 11, ix; attained by Sâ*l*ha, *Kh*anna, Sâriputra, 11, 25; 20, 385; 21, 61; the Bhikkhus who are lamps unto themselves shall reach the very topmost height, i.e. A. or Nirvâṇa, 11, 39, 39 n.; *and ere long he attained to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realize, and to see face to face! And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond!* 11, 110; 17, 9; 20, 384 sq.; is the uprooting of the upâdâna, 11, 148 n.; three qualities required for A., 11, 210 sq. n.; how a Bhikkhu may obtain A., emancipation of heart and of mind, 11, 218; A. and the Ten Fetters, 11, 222; more important than Nirvâṇa, 11, 243 sq.; the Âsavas, and the theory of A., 11, 293 sq.; the supreme goal, after which there is no rebirth, 17, 9 sq.; So*ṇa* attained to A., 17, 10; Dabba realized A., when seven years old, 20, 4 sq.; real A. obtained by Buddha-knowledge, 21, 115; it is an artifice of Buddha that he teaches Nirvâṇa at the stage of A., 21, 189; the merit of establishing a man in A., 21, 330 sq., 334; stages leading up to A., 21, 330 sq.; 35, 25–9, 25 sq. n., 55 sq.; the seven conditions of A., 35, 52, 58; 36, 137 n.; a layman, who has attained to A., must either die, or become a Bhikkhu, 35, 233; 36, 96–8; discussions about A., 36, xxiii, xxvi sq.; supreme attainment, the only condition of A., 36, 56–8; what is the use of becoming a recluse, if laymen can attain to A., 36, 56–8; the fruits of the various stages of A., 36, 215 sq.; A., 'the jewel of emancipation,' 36, 224 sq.; previous keeping of the vows, a condition of A., 36, 254 sq.; similes showing what qualities a Bhikkhu must have to realize A., 36, 275–373; four paths of A., 36, 338. *See also* Nirvâṇa.

Arig, ancestor of Zoroaster, 47, 140.
Aris, *see* Erekhsha.
Arishtanemi, chieftain of the sacrifice, is an autumn month, 43, 107.
Arishtanemi, the Arhat, life of, 22, 276–9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112–15.
Arithmetic, young men get a living by learning, 13, 201; with and without the help of fingers, 35, 91 sq., and n.; a means of remembering, 35, 123.
Aritṭha, a Bhikkhu, who holds a sinful doctrine, 17, 377–82.
Ariyas, 'the elect,' 'the noble,' 10 (ii), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (ii), 92. *See also* Ârya.
Arka, is the sun, 8, 219 sq., 346, 346 n.; 43, 349; a name of the Self, 15, 311; mystery of A., the flame, the sacred fire, fire-altar, 43, 334–6, 342, 346–9, 398 sq., 402, 404; 44, xviii.
Arka, a plant, Calotropis gigantea, its mystery, 43, 157 sq., 166, 334–6, 342, 346–9.
Arkanânas Âtreya, n. of a priest, 32, 359.
Arkya, 'what relates to the Arka,' is the fire (Agni), 43, 342 sq., 402; 44, 172.
Ârmaiti Spenta, invoked against the Drug, 4, 101, 230; invoked against the demons, 4, 241; mother of Ashi Vanguhi, 23, 274.
Ârmat (Av. Ârmaiti), opposed by Târôkmat (Av. Tarômaiti), 37, 263 sq., 263 n.
Arrogance, deluded by ignorance sacrificers indulge in, 8, 116; abandoned by lovers of Krishna, 8, 128; is the cause of ruin, 41, 1; 44, 22. *See also* Pride.
Arrow, one a.'s range is as much as Pragâpati crosswise, 41, 25; three a. handed to the king at the Râgasûya, 41, 88; a. means strength, 41, 236; in parables and similes, 35, 159; 36, 169; 45, 362.
Arshan, n. of a king of Iran, 23, 222, 222 n., 303.
Ârsheya-brâhmana, t.w., quoted, 38, 421.
Arshisang, the rich in wealth, Av. ashis vanguhi, 5, 86, 86 n., 403, 405. *See* Ard, *and* Ashi Vanguhi.
Ârshtishenas, make five Avadâna cuttings, 12, 192 n.
Arshya, n.p., 23, 209.
Arstât, n.d., Truth, who makes the world grow, worshipped, 23, 6, 9 sq., 11, 15, 17, 19, 36, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 23, 156; Âstâd Yast devoted to A. and Hvarenô, 23, 283–5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 224, 256, 345, 388. *See also* Âstâd.
Arsti, the Ascendancy of A. praised, 31, 306.
Arsvant, n.p., 23, 210.
Ârtabhâga, *see* Gâratkârava Â.
Ârtabhâgîputra, n.p., 15, 225.
Artakhshatar, or Ardashîr Pâpakân, a king of Iran, son of Pâpak, summoned Tôsar (Tansar) to expound the Avesta, 4, xxxviii sq., xli–xlvi, xlviii, lv; 37, 414; called Vohûman, the same as Artaxerxes, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 37, xxxi; founder of the Sâsânian dynasty, 47, xii, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
Arteries, or veins, Sk. Nâdîs; connexion between the a. of the heart and the rays of the sun, 1, 132–4; 15, 328 sq.; 38, 143 sq., 378 sq.; in deep dreamless sleep, the soul enters into the a. of the heart, 1, 133; 15, 167; 34, 191; 38, 141–6; there are 101 a. of the heart, one of them penetrating the crown of the head, 1, 134; 15, 23, 277, 320 sq.; 38, 378; called Hita, 15,

159 sq., 167; by means of them the soul departs from the body, 34, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 38, 382.

Artha, 'Wealth' (personified), worshipped at the Tarpaṇa, 30, 244.

Arthaśâstra, Sk., knowledge of Śûdras and women, 2, xxxii, 171, 171 n.

Arthavâdas, Sk., 'glorifying passages' in Scripture, as means of knowledge, 34, lxxv, 198, 217–22, 225 n., 304, 318, 318 n., 348, 355; 38, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310–12, 418 sq.

Artisan, an ascetic should not live by the occupation of an a., 8, 208, 365. *See* Professions, *and* Society (four classes of).

Arts; dancers, singers, bards disreputable, 25, 104 sq., 317, 381, 443; bards may speak to married women, 25, 316; sin of dancing and singing, 25, 443; music and other a. despised, 39, 139 sq., 269, 278–80, 286, 292 sq., 328 sq., 328 n., 342; seventy-two a., 45, 108. *See* Actors, *and* Music.

Arûm, Zoroastrianism spread to, 24, 171, 171 n.

Arûmans, n. of a people, 24, 52, 52 n.; termed untruthful, 24, 172, 172 n.

Aruṇa Aupaveśi, grandfather of Śvetaketu Âruṇeya, 12, xli; his teaching, 12, 313, 452; 26, 249 n.; 43, 393 sq.; teacher of Uddâlaka, 15, 226.

Arundhatî, or Akshamâlâ, wife of Vasishṭha, 25, 331 n.; 30, 244.

Arundhatî, a plant, protects cattle, 42, 144, 490 sq.

Âruṇeya, *see* Śvetaketu Â.

Âruṇi, *see* Uddâlaka Â.

Âruṇis, meditate on the heart as Brahman, 1, 206.

Arunmukhas, Indra delivered the A., the devotees, to the wolves, 1, 293.

Arûpadhâtu, *see* Heaven (*b*).

Arusha, n. of a solar deity, the morning sun, 32, 20–3.

Arvâvasu, a Hotṛi of the gods, 12, 137, 137 n.

Ârya, title prefixed to the names of Sthaviras, 22, 286–94; Śûdra and Â created, ruled by day and night, 43, 74 sq.; Śûdra woman the Â.'s mistress, 44, 326; the gods have engendered Agni, to be a light for the Â., 46, 49. *See* Ariya.

Âryadatta, *see* Datta.

Aryag, n.p., 47, 140.

Âryagayantî Śâkhâ, founded by Gayanta, 22, 288; founded by Ârya Ratha, 22, 293.

Âryaghosha, a Gaṇadhara of Pârśva, 22, 274.

Âryaketaka Kula, of the Kâraṇa Gaṇa, 22, 292.

Âryakuberâ Śâkhâ, founded by Ârya Kubera, 22, 293.

Aryaman.

(*a*) A. in mythology.
(*b*) Worship of A.

(*a*) A. IN MYTHOLOGY.

'A.'s road,' the path of the deceased, 2, 158; 41, 59, 122; chief among the manes, 8, 89; Pûrve Phalgunî (constellation) assigned to A., 12, 285 n.; gives the bride to the husband, 29, 282; 30, 189; finds out the infamous enemies, 32, 273, 278; Maruts compared with A., Mitra and Varuṇa, 32, 326, 330; the grandfather of the plant silâkî, 42, 20; Varuṇa, Mitra, A. kindle Agni, 46, 31; A., Mitra, and Varuṇa fill the cloud, 46, 103; is glorious through Agni, 46, 148; Agni is A., the lord of beings, 46, 186; Agni invoked to bring A. to the sacrifice, 46, 316; Agni announces man's sins to A., 46, 325; Agni is A. when bearing the secret name of the maidens, 46, 371.

(*b*) WORSHIP OF A.

Prayer to Mitra, A., and Varuṇa, sons of Aditi, 12, 356; invoked in an Upanishad, 15, 45, 53; worshipped at marriage, 29, 44, 168 sq., 282; 30, 45; invoked in the prayer at the initiation, 29, 64; invoked with the Maruts, 32, 386; invited to the Soma, 32, 408; invoked at sacrifices, 41, 38, 83; 46, 13, 38; invoked in charms to obtain a husband, 42, 94 sq., 323, 491; invoked in a charm for easy parturition, 42, 99, 243; invoked to remove evil

bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 44, 385.

Aryamna, a demon harassing children, 30, 211.

Aryan, the glory of the A. regions, 4, 223, 223 n.; Anaryan, i. e. hostile countries, 4, 347; *Hv*arenô, or the glory of the A., worshipped, 23, 7, 7 n., 11, 15, 18, 283–5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Aryans and Dasyus, the pious and impious, the two kinds of men, 46, 182, 183. *See also* Âryas.

Âryanâgilâ *S*âkhâ, founded by Nâgila, 22, 288; founded by Vagrasena, 22, 293.

Aryans, *see* Âryas, *and* Caste (*d*, *f*).

Âryapadmâ *S*âkhâ, founded by Ârya Padma, 22, 293.

Âryapadmilâ *S*âkhâ, founded by Padmila, 22, 288.

Âryarishipâlitâ *S*âkhâ, founded by Ârya *Ri*shipâlita, 22, 293.

Âryas, definition of Âryâvarta, 'the country of the Â.,' 14, 2–4, 147 sq.; countries which it is sinful to visit for Â., 14, 148; a righteous man shall dwell in a village where Â. form the majority, 14, 243 sq.; Mlêkkhas do not understand the language of Â., 45, 241; some men born as Â., some as non-Â., 45, 339. *See* Ariyas, Ârya, Aryan, Caste (*d*, *f*).

Âryasenikâ *S*âkhâ, founded by Ârya Senika, 22, 293.

Âryatâpasî *S*âkhâ, founded by Tâpasa, 22, 288, 293.

Âryavagrâ *S*âkhâ, founded by Ârya Vagra, 22, 293.

Âryâvalokitesvara, instructs *S*âriputra in the Pragñâpâramitâ, 49 (ii), 147–9, 153 sq.

Âryâvarta, n. of India, defined, 14, 2–4. *See* Geography (of India).

Ârzûr, slain by Gâyômard, 24, 58.

Âsâ, 'Region,' offerings to, 30, 113 sq.; 42, 486.

Asabana, Kara A., and Vara A., Turanians, 23, 71, 71 n.

Asabani, wife of Pourudhâkhsti, 23, 225.

Asamaratha, is a rainy month, 43, 106.

Asâm-i Yamâhust, chief in the River Nâîvtâk, 5, 118, 118 n.; 18, 256 n.

Asamvrita, *see* Hell (*a*).

Âsandîvat, *G*anamegaya in, 44, 396.

Asanhvanvant, n.p., 23, 203.

Asani, offering to A. at the *S*ûlagava, 29, 352; at rites relating to agriculture, 30, 113 sq.; =the lightning, 41, 160; n. of Rudra (Agni), 41, 160.

Âsâpati, 'Lord of the regions,' offerings to, 42, 486.

Asat, Sk., t.t., that which is not, τὸ μὴ ὄν, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 34, 17 sq.; not absolute non-existence, 34, 266–8; denotes 'Being' previous to the differentiation of names and forms, 34, 267; denotes another quality only, 34, 332–4; compared with 'the son of a barren woman,' 34, 338 sq.; the cause of the world, 34, 341; entity does not spring from it, 34, 415–18; Brahman cannot spring from it, 38, 20; arose from the earth, 42, 71, 398.

Asat Pâmsava, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.

Âsava (Pali) or Âsrava (Sk.), the Âsavas, Buddhist t.t., imperfections of the mind, bad influences, 10 (i), 13 sq. n., 25 sq. n.; 11, 293–5; 20, 263, 263 n.; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 35, 274, 274 n.; Buddha teaches the destruction of Â., 11, 296–307; the *G*inas have reached extinction of Â., 13, 91; the five Bhikkhus were released from the Â., 13, 102; a man becomes a Samana by the destruction of the Â., 35, 251 sq.; twenty-five qualities preventing the destruction of the Â., 36, 141–3. *See* Âsravas.

Asceticism, badly-practised, leads to hell, 10 (i), 75; Buddha's attitude towards a., 10 (ii), xv n., 67; 11, 146 sq.; 13, 92–4; 17, 111, 113 sq.; 19, 74–6, 79, 143–5, 174 sq., 235, 260 sq.; 36, 60–2; 49 (i), 72–4, 132–4, 174; different kinds of a.,

19, 72–4, 80; 49 (i), 71 sq.; Devadatta causes a schism in the Sa*m*gha by demanding stricter rules of a. which Buddha rejects, 20, 252 sq.; never extolled in the Saddharmapu*nd*arîka, 21, xxxvii; pârivrâgya, the state of the wandering mendicant, enjoined by sacred law, 34, lxxv; 38, 295–303; enjoined by the side of learning and childlike state, 34, lxxvi; 38, 322–7. *See also* Ascetics, *and* Austerity.

Ascetics (Sannyâsins, Bhikshus, Pârivrâgakas, Munis, wandering mendicants).

(*a*) Rules for a.
(*b*) Laws concerning a.
(*c*) Different kinds of a.
(*d*) Life and state of a.

(*a*) RULES FOR A.

Rules for Sannyâsins or a., 2, 153 sq., 193 sq.; 7, 279–91; 8, 212, 362–8; 14, 46–9, 259 sq., 279–84; 25, 205–16; he who has no aversion and no desire is an ascetic, 8, 63; must not earn anything, 8, 363; eight observances of a., 8, 364; the outward signs of a. do not purify a mortal who has not overcome desires, 10 (i), 38 sq.; (ii), 41 sq.; the Paribbâgakas of different sects had assemblies on the 14th, 15th, and 8th day of each half-month, 13, 239 sq.; the a. of different sects retire in the rainy season, in order not to destroy life, 13, 298; an ascetic who rejects meat at sacrifices or funeral meals goes to hell, 14, 54; an ascetic who slides back into civil life cannot reach heaven, 14, 237, 237 n.; hermits may become a., 14, 273 sq.; ceremonies on entering the order of a., 14, 273–9; before becoming an a., a man must first perform the duties of the other âsramas, 15, 300; he who does not touch the objects of the senses is an a., 15, 315; garments of bark, phalaka cloth, hair, skins, feathers worn by a., 17, 246 sq.; meditations of a., 25, lxix, 209–13, 211 n.; receive food at Srâddhas, 25, 120; food fit for a., 25, 177; not to follow worldly pursuits, 25, 208, 208 n.; three staves worn by a., 25, 395, 485, 485 n.; meditation only is prescribed for a., not action, 34, lxxv; 38, 295–303, 306; a. who have broken their vows of chastity, 34, lxxvi; 38, 317–20; Muniship enjoined for a. as a means of knowledge, 38, 322–4; the a. is to live not manifesting himself, 38, 325–7.

(*b*) LAWS CONCERNING A.

Food of those who have become a. without the rules of the law, forbidden, 2, 69; law regarding female a., 7, xxiv, 135; 25, 317, 317 n.; offence of entertaining a. at sacrifices, 7, 34; exempt from fare or toll, 7, 36; 49 (i), 170; debts of a. to be discharged by sons or grandsons, 7, 45; an apostate from asceticism becomes the king's slave, 7, 37; 33, 135 n., 136 sq.; cannot be witnesses, 7, 48; alms to be given to a., 7, 192–4; 25, 92, 92 n.; 29, 320; must not be offended, 25, 154; eldest brother deprived of his share in estate by becoming an a., 25, 376 n.; 33, 195; sexual intercourse with female a., a kind of incest, 33, xvii, 179, 180 n.; ordeals should not be administered to a., 33, 101, 260; when the husband has become an ascetic, the wife may marry another man, 33, 185; punishment for a. who violate the duties of their order, 33, 265; judicial proceedings for a., 33, 281.

(*c*) DIFFERENT KINDS OF A.

Naked a., 2, 154; 10 (i), 38 sq. n.; 11, 126 sq.; 17, 217 sq., 220, 245 sq.; 36, 308 sq. n.; some a. go with matted hair and skins, others are clean-shaven and without covering, 8, 375; discontented are some pabbagitas, 10 (ii), 7; different kinds of a., 13, 41 n.; *Ga*tilas, Brahmanical a. wearing matted hair, 13, 118–35, 118 n., 136, 141, 190 sq.; 17, 130, 132, 134 n.; *Srama*nas and Tâpasas, 15, 169; four kinds of a., 15, 266 sq. n.; false a. condemned, 15, 341; a. who live on the remains of offered food, 17, 71; a. who live like deer, 19, 72 sq.; 49 (i), 70, 70 n., 72; certain a. wear nothing except what they can procure from dust heaps or cemeteries, 20, 89; the vows of Brahmanic, Buddhist, and

Gaina a. compared, 22, xxii–xxxii; backsliding and apostate a., 22, 58–60; some a. subsist by gleaning ears of corn, 25, 93; Gaina a. die by voluntary starvation, 25, 204 n.; orders of a., 25, 210; Ârdraka and the Hastitâpasa (a. who kill one elephant a year and live on it to spare the life of other animals), 45, 418 sq.

(*d*) LIFE AND STATE OF A.

A. reach the world of Brahman, 1, 144; 8, 66; 15, 301; Lakshmî resides in a., 7, 299; their entire freedom from worldliness, 8, 159, 159 n.; dialogue between an Adhvaryu and an a., 8, 289–93; true a., 10 (i), 39, 50; are the true Brâhmaṇas, 10 (i), 90 sq.; Buddha an ascetic, 10 (ii), xv; old a., and the young Samaṇa Gotama, 10 (ii), 87; when Brâhmaṇas know the Self, and have risen above the desire of sons, wealth, and new worlds, they wander about as mendicants, 15, 129, 179 sq.; the noble life of the religious mendicant, 22, 22 sq.; parents lament when their sons wish to become a., 22, 54 sq.; a. and Brâhmaṇas, 38, 27; not afflicted by pain, 38, 64; the state of being grounded in Brahman belongs to a., 38, 300–3; enjoy immortality, 38, 301; childlike state, which is enjoined for a., means absence of strong sensual passions, absence of guile, pride, and the like, 38, 325–7; Buddha (Gautama) meets with an ascetic, 49 (i), 51 sq. *See also* Asceticism, Âśramas, Austerity, Bhikkhus, Gaina monks, Holy persons, Meditation, Monks, Muni, Nigaṇṭhas, Pabbaggâ, Paribbagakas, Pârivrâgakas, Samaṇas, Sannyâsin, *and* Śramaṇas.

Asha, Zd., Righteous Order (compare Sk. *Ṛita*).

(*a*) More or less personified.
(*b*) Worshipped as a divine being.
(*c*) Asha Vahiśta, one of the Ameshaspeṇtas.
(*d*) Worship of Asha Vahiśta.

(*a*) MORE OR LESS PERSONIFIED.

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(*a*) THEIR NATURE, CHARACTER, AND ABODES.

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(*e*) Worship of A.

(*a*) A. AS THE SUPREME GOD AND CREATOR.

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(*b*) A. IN MYTHOLOGY.

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(*c*) A. AND ZOROASTER.

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(*d*) A. AND MORALITY.

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(*e*) WORSHIP OF A.

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Aûharmazd-dâd, n.p., Mardânfarukh, his son, 24, 120.

Aukathya, *see* Dîrghatamas Au.

Aukshagandhi, n. of an Apsaras, 42, 33.

Aupagandhani, *see* Aupagañghani.

Aupagañghani, or Aupagandhani, n. of a teacher, quoted by Baudhâyana as opposed to the practice of Niyoga, 2, xx, 132 n.; 14, xl, 229, 229 n.; in a list of teachers, 15, 119, 186 n., 187.

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Aurvaśeya, i.e. Agastya, q.v.

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Aûzôbô, the Tûhmâspian, son of Tûmâsp, monarch of Iran, 5, 136, 136 n.; 37, 28, 28 n.; 47, xxix, 11.

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Avabhṛitha, t.t., bath at the end of a Soma sacrifice. *See* Bath.

Avadhi, t.t., a kind of transcendent knowledge, 22, 223, 268, 274, 278, 284; 45, 120, 120 n.

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Avakkhedavâda, the doctrine that the soul is the highest self in so far as limited by its adjuncts, 34, lviii, xcviii.

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Avrak, constellation, together with Tîṣtar, 5, 25 sq., 168.
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Bhikkhus, or Buddhist monks (Pali bhikkhu = Sk. bhikshu, a mendicant).

(*a*) Advantages of monastic life, exalted position of Bh., duties towards them.
(*b*) Moral precepts for Bh.
(*c*) The Bh. as members of the Order (Sa*m*gha).
(*d*) Daily life of Bh. (costume, food, medicine, dwelling, utensils, &c.).
(*e*) Buddha and the Bh.

(*a*) ADVANTAGES OF MONASTIC LIFE, EXALTED POSITION OF BH., DUTIES TOWARDS THEM.

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Brahma*k*ârin, n. of a Ga*n*adhara of Pârs*v*a, 22, 274.
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Brahmakâyas, or Brahmakâyikas,

a class of gods, 7, 293; Buddha mistaken for one of the B., 19, 72; the 12,000 followers of Brahma Sahâmpati, 21, 5.

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Brahmaloka, the world of Brahman (masc.), how can one obtain it? 10 (ii), 84 sq.; what B. means, 34, 180 sq.; long life of the gods in B., 45, 84, 84 n.; *see also* Brahma-world.

Brahman (neut., Nom. Brahma, masc., Nom. Brahmâ).

(*a*) The B. (neuter) in the sense of holy word or priesthood.
(*b*) Nature and qualities of the B. (neut.) as the divine principle.
(*c*) Names, forms, and symbols under which the B. (neut.) is meditated upon.
(*d*) Oneness of the B. (neut.).
(*e*) The B. (neut.) and the world.
(*f*) The B. (neut.) and the individual soul.
(*g*) Devotion to and absorption in the B. (neut.).
(*h*) Knowledge of the B. (neut.).
(*i*) The higher and the lower B.
(*j*) Passages in which B. may be either masc. or neuter.
(*k*) The god B. (masc.), also called Sahampati, Svayambhû, Hiraṇyagarbha.

(*a*) THE B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.

Vasukra, the author of a hymn, identified with the B., 1, 169; the Brahman priest is full of B. (Veda), 1, 259; is the self seen in the great hymn, 1, 260; identified with the Vedas, 1, 279; 'slayers of the B.' i.e. of the Veda, are called those whose father and grandfather have not been initiated, 2, 5; Vishṇu fond of B. (Veda), 7, 293; those who are first in the Vedas are forms of the B., 8, 161; Agni or fire is the B., 12, 90, 114 sq., 134, 341; 26, 37 sq.; 43, 85; Palâśa tree is B., 12, 90, 90 n.; identified with speech, truth, and the three Vyâhṛitis, 12, 296 sq.; the B. and the threefold science, 12, 449 sq.; 25, 483; delivered the creatures over to Death, except the Brahmakârin, 14, 156; 44, 48; placed its majesty in the Brâhmaṇas, 14, 199; invoked to purify from sin, 14, 251; offerings to B. (priesthood) and Kshatra, 15, 211; is Bṛihaspati, or the Lord of prayer, 26, 23, 59, 59 n., 180; 29, 280; 43, 192; 44, 258, 314, 402, 411; B. is sacrifice, 26, 23, 35; by the Dîkshâ the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, lxiii; as the śacerdotium or sacred writ, is the truth, 26, 272; Tutha is the B., 26, 344; the Brahmodya or discussion on the B. at the end of a Sattra, 26, 452 sq. and n.; B. which is long-lived through the Brâhmaṇas, invoked to give long life to the new-born child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the Veda, 34, xxxii, 19–22; king and priest address each other as B., 41, 108–10; first created from the egg, 41, 146; Prajâpati is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the Brahmakârin (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; Ukkhishṭa is B., 42, 226–9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the Ṛishis are the first-born B., 43, 100; the B. (mystic science) has nothing before it and nothing after it, 43, 338; the B.'s fore-portion, 44, 36; kindling-verse identified with the B., 44, 39; the Brahmakârin makes himself over to B., 44, 86 sq.; daily sacrifice to the B., consisting in Veda-study, one of the 'five great sacrifices,' 44, 95–9, *see also* Veda (*c*); by the B. (holy writ, holiness, priesthood) he gains the heavenly world, 44, 221; the seven-syllabled B. (holy writ), 43, 314 sq.; expiatory formula addressed to the B., 44, 337 n.

(*b*) NATURE AND QUALITIES OF THE B. (NEUT.) AS THE DIVINE PRINCIPLE.

B. is the True (Sat, τὸ ὄντως ὄν), pure Being, 1, 98 n., 130, 201, 278 sq.; 8, 315; 12, 296 sq.; 15, 18, 36, 58, 108, 190 sq., 306; 26, 272; 34, lii, 167, 266 sq., 332; 38, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302–5, 432, 616, 652; as

conceived by the true philosopher, and by ordinary people, 1, 125 sq. n.; *this is the immortal, the fearless, this is B.*, 1, 130, 135, 136, 138, 140; 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.; its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149–51; 8, 153; 15, 68, 302, 324; 34, xiv; 38, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 34, xxiv sq., 25, 68, 264; 38, 156 sq., 160, 168; 48, 23, 81, 84, 103–5, 111–13, 115, 126, 131 sq., 143, 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgîtâ, 8, 11; free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 34, xxviii, 107, 328; 38, 101, 201–4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 200, 208 sq., 215, 218, 229, 240, 259, 271, 323 sq., 327, 354, 375, 394, 402 sq., 406–8, 413 sq., 422, 429, 444 sq., 460, 469, 476, 584, 607–21, 689 sq.; has no beginning nor end, is unborn and immortal (imperishable, indestructible), 8, 77, 103, 180, 192, 248; 15, 28, 36, 235, 255, 302, 335 sq.; 34, 83, 169–71, 349; 48, 308–11, 535, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 34, xxv, xxviii; 38, 239, 394 sq.; 48, 26–9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338; 34, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 38, 393; produced and developed from the pure principle, 8, 186; the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621–5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 34, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 34, 25, 34, 327; 38, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172; 38, 180, 390–4, 396; 48, 624 sq.; spoken of as in heaven and beyond heaven, 34, 96 sq.; is the bridge of the Immortal, 15, 36; 34, 154, 156, 622 sq.; is the best, 15, 37; is devoid of parts, 15, 39; 34, 135–9, 349–52; 38, 396; 48, 192 sq., 473; the bliss of B., B. is bliss, 15, 56, 61 sqq., 61 sq. n., 66, 150 sq.; 34, 25, 65–8, 72 sq., 75–7, 169; 48, 84, 113, 193, 198, 200, 208–37, 240, 254, 276 sq., 307, 376, 389, 402, 413 sq., 442, 550, 618, 653; in the beginning B. knew its Self only, 15, 88; *this is the B., without cause and without effect, without anything inside or outside; this Self is B., omnipresent and omniscient*, 15, 117; is Svayambhu, self-existent, 15, 120, 188, 227; 43, 404; 44, 417 sq.; *see also under* (*k*); is the safe support, 15, 235; in it is the triad (subject, object, and the mover or ruler), 15, 235 sq.; the only universal being, of an absolutely homogeneous nature, 34, xxiv, xxvii sq., xxx; 48, 113; is associated with Nescience (Mâyâ, Avidyâ), 34, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 34, xxv; according to Saṅkara impersonal, with Râmânuga a personal God, 34, xxviii, xxx, cxxiii, cxxiv n.; cannot have originated from anything else, 34, lii, 266 sq., 332; 38, 19 sq.; is devoid of form, 34, lxiii, lxiv, 306 sq.; 38, 154–75; 48, 610 sq.; discussions on the nature of B., 34, lxiv sq., xcv sq.; 38, 101, 133–83; later definitions of B., e.g. as sakkidânanda, 34, xcii; etymology of the word, 34, 14; 48, 158; *B., which is all-knowing and endowed with all powers, whose essential nature is eternal purity, intelligence, and freedom, exists. . . . The existence of B. is known on the ground of its being the Self of every one. . . . And this Self (of whose existence all are conscious) is B.*, 34, 14; is all-knowing, 34, 19–22, 25, 47, 49, 362; 48, 156, 215, 234, 259, 316, 354, 375, 394, 413 sq., 460; can it be designated by a masculine noun? 34, 76; is a place of rest, 34, 83; is the internal ruler over the devas and so on, 34, 130–2; is different from

name and form, 34, 232 sq.; 38, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 34, 344; is endowed with powers, omnipotent, 34, 354–6, 362; 48, 156, 215, 259, 316, 354, 413 sq., 460; is free from all difference, and twofold characteristics cannot belong to him, 38, 152–4, 156 sq.; its limiting adjuncts are presented by Nescience merely, 38, 153; is inside of the limiting adjuncts, 38, 158 sq., 178 sq.; 48, 192 sq.; is the highest of gods, 43, 59; is the firstborn from afore, 44, 459 sq.; not devoid of all difference, 48, 78–102; *the True, Knowledge, the Infinite is B.*, 48, 79 sq., 143, 158, 159 sq., 180, 184, 210, 212, 233, 240, 254, 303, 375, 402, 404, 445, 453, 550, 611 sq., 623, 638, 652, 656; B. defined, 48, 80; what constitutes the body of the B., 48, 88, 254; Nescience contradictory to B., 48, 126; appears in manifold modes, 48, 143; is self-luminous, 48, 208, 348 sq., 393, 445; has no connexion with Prakṛiti, nor with Karman, 48, 240, 256, 607; why it is not subject to pleasure and pain, 48, 265 sq.; is invisible, unseizable, higher than the Imperishable, 48, 282–7; of boundless love towards his devotees, 48, 316; *numberless powers, lying beyond the sphere of all ordinary thought, belong to B., and qualify it for creation, and so on, just as heat belongs to fire*, 48, 474, 476; differs in nature from all other things, 48, 28, 475 sq., 584; in all meditations on B. the essential qualities of B. are to be included, 48, 637–43. *See also* God, Lord, *and* Self (*d*); world of the B., *see* Brahma-world.

(*c*) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B. (NEUT.) IS MEDITATED UPON.

Meditation on B. under symbols (pratîkopâsana), 1, 201; 48, 718–20; not comprehended by symbols, 8, 367; only those who have not worshipped B. under a symbol are led to B., 34, lxxxii; 38, 402–4; B.'s name a mere outward symbol, 34, 92; two secret names of B., *aham* and *ahar*, 38, 216–18; 48, 642; the Great B. is the one *Akshara* into which all beings pass, 43, 343 sq.; why it is called a *bank*, 38, 176 sq.; *Bhûman*, that which is much, is B., 34, 162–9; 48, 302; meditation on *breath* (Prâna) as B., 1, 65 sq., 213, 280 sqq.; 15, 36, 56, 64 sq., 142, 153 sq., 194 sq.; 34, 84–7, 97–106, 229–31, 272; 42, 622 sq.; 48, 246, 256, 276 sq.; B. as represented by Vâyu and Prâna, 1, 59 n.; hidden in breath, 1, 233 sq.; meditation on the absorption of the gods into breath or B., 1, 288–90; the vital airs are the effects of B., 38, 76; Indra and Prâna is B., 48, 250–4; *Buddha* is, esoterically, the Highest B., 21, xxvii sq.; the great *chariot* which is pervaded by the B., 8, 386; the *city of B.*, the body, and in it the small lotus of the heart, and in it the small ether, 1, 125–7, 126 n.; 15, 37, 54; 34, 174 sq., 178; 38, 219; 48, 314–25, 660, 666 sq.; the city of B. called Aparâgitâ, 1, 131, 132 n.; meditation on *consideration* or thought as B., 1, 114; 38, 160; *Earth*, a form of B., 1, 65 sq.; meditation on B. as *ether* (Kha), 1, xxv sq., xxvi n., 46 sq., 53, 65 sq., 118, 126 n., 143, 143 n.; 34, 81–4, 110, 114, 126 sq., 144, 174–92, 232 sq.; 38, 6–8, 12, 17 sq., 248; 48, 242–6, 256, 273, 276 sq.; before ether was produced, B. existed without ether, 38, 17; ether is an effect of B., 38, 18; ether is dissolved into B., 38, 26; the person in the *eye* is B., 1, 67, 135; 15, 64, 335; four *feet* or sixteen parts of B., 1, 53 sq., 60 n., 60–4; 15, 345; 34, 90, 95; 38, 219; 48, 622 sq.; meditation on *fire* as B., 1, 65, 118; 15, 335; 34, 92; the Adhvaryus consider B. the self in the sacrificial fire, 1, 260; the source of fire, 38, 20–2; the highest B. in the form of intestinal heat, 48, 248; meditation on *food* as B., 1, 65, 117; 15, 55, 64, 194 sq.; the B. as a *forest*, 8, 284–6, 288, 288 n., 372, 386 sq.; meditated upon as the *Gâyatrî* verse, 1, 44–6, 158, 162, 194; 34, 93–6;

'having joy for its *head*,' a figurative representation of B., 48, 637–9; *hearing* is B., 15, 156; as seated in the cave of the *heart*, 1, 47, 47 n.; 8, 252 n.; 15, 36, 39, 318; 34, 113 sq., 350; 38, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; *heaven*, a form of B., 1, 66; the sound *Him* is B., and serves to obtain B., 1, 176; meditation on *hope* as B., 1, 119; the abode of *Lakshmî*, 48, 3; *light* is B., 15, 306, 335 sq.; 34, 87–93, 96 sq., 185, 191, 194, 231 sq.; 48, 247–9, 256, 611 sq., 618; is the light of lights, 15, 37; 48, 335 sq., 366, 373; as shining in the sun, in the moon, in the fire, in the lightning, 15, 318, 322; as abiding within the sun, and within the eye, 34, lxx, 123–8; 38, 216–18; 48, 642; is the *lightning*, 1, 66, 151 sq., 152 n.; 15, 192; relation between the *Lord* and the Highest B., 15, xxxvi–xxxviii, 245; 34, xxv, xxvii, xxx, cxxiii, cxxiv n.; 48, 4; the *Mahâvrata* day is B., 1, 162, 169, 260; the Mahâvrata ceremony is for attainment of B., 1, 162; *man*, the abode of B., B. in the shape of man, 1, 205 sq.; meditation on *memory* as B., 1, 119; meditation on *mind* as B., 1, 53 sq., 65, 112, 152, 152 n.; 15, 36, 64, 157; 34, 107–12; 38, 391; meditation on the *name* as B., 1, 110 sq.; means '*Nature*,' 8, 11; is an intelligent principle, and cannot be identified with the non-intelligent pradhâna of the Sâṅkhyas, 34, xxxii, 47–64, 300; 48, 256; *Om* identical with B., 7, 183; 8, 79, 282 sq.; 14, 278, 316; 25, 45; Om is the bow, the Self is the arrow, B. is the aim, 15, 36; Om, Tad, Sat, the threefold designation of the B., 8, 120 sq.; Ka (*pleasure*) is B., 1, 65; 34, 126 sq.; 48, 273, 276 sq.; meditation on *power* as B., 1, 116; *Pragâpati* is B., 15, 190; 43, xxiv; the self-existent B., teacher of Pragâpati, 43, 404; the *Purusha* or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 34, 174; 48, 4, 207 sq.; the highest oneness reached by seeing the lord of the world as the Person who has his source in B., 15, 38; the word B. denotes the Highest Person (Purusha), the highest Self, and the Lord, 48, 4, &c.; meditation on *reflection* as B., 1, 115; *sight* is B., 15, 155; *Siva*, Hara, Rudra, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of Rudra, 15, 324; superior to Siva, 34, xiv; meditation on *speech* as B., 1, 111; 12, 296 sq.; 15, 36, 64, 152 sq.; '*as far as B. reaches, so far reaches speech;*'—*wherever there is B., there is a word; and wherever there is a word, there is B.*, 1, 186; meditation on B. as word and non-word, 15, 321 sq.; meditation on the *sun* as B., 1, 54 sq., 65 sq.; 15, 306, 317 sq., 335 sq.; 41, 366; 43, 94; 44, 459 sq.; compared to reflected images of the sun and the like, 38, 157–9; 48, 613–15; is the light equal to the sun, 44, 388; is called *Tadvana*, 1, 152, 152 n.; *time* and non-time, two forms of B., 15, 317; compared to a fig-*tree*, whose roots grow upward and whose branches grow downward, 15, 21; the great tree of B., 8, 370, 370 n., 372; meditation on *understanding* as B., 1, 115 sq.; 8, 338 sq.; 15, 57, 65; *Vâyu* invoked as the visible B., 15, 45, 53; worship of *Vishnu* (Nârâyana, Krishna) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 34, xxxi n.; the lord B. seated on his lotus seat within Krishna, 8, 93; Krishna greater than B., 8, 96; the great B. is a womb in which Krishna casts the seed, 8, 107; Vishnu full of the B., 8, 347, 354; the highest place of Vishnu, 15, 324; B. superior to Vishnu, 34, xiv; the highest B., i.e. Vishnu, possesses two forms, 48, 89; B. or Vishnu the Self of the world, 48, 92 sq.; called Vâsudeva by the Bhâgavatas, 48, 524 sq.; meditation on *water* as B., 1, 117; water, the quarters, the stars, the moon, are forms of B., 1, 66; meditation on *will* as B., 1, 112 sq., 113 n.

(*d*) ONENESS OF THE B. (NEUT.).

All this is B. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the B.)

. . . *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B.*, 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 34, 154–62, 230; 48, 259, 318 sq., 371–4; all worlds are contained in B., 15, 21; 48, 768; pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 34, xxviii, xxx, 23, 94, 107, 109–11, 156, 267, 357; 38, 138, 165, 208, 341; 48, 20 sq., 85, 88, 91, 93–5, 133, 257, 260 sq., 290, 306, 394 sq., 399, 408, 458, 659, 662, 687; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 34, xxviii, 321 sqq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113–17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 34, xxviii sq., l, 286, 321, 349–54, 395 sq.; 38, 12, 13, 158, 160, 168–71, 175–80, 202, 327–9, 410; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 566; some metaphorical expressions, seemingly implying that there is something different from B., explained, 34, lxv; 38, 175–80; all things are effects of B., or are B. itself, 34, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 34, 80 n.; Indra declares that he is one with B., 34, 101 sq.; the ten objects and the ten subjects cannot rest on anything but Brahman, 34, 104; subsists apart from its effects, 34, 350; *the fishermen are B., the slaves are B., B. are these gamblers; man and woman are born from B.; women are B. and so are men*, 38, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, meditated upon in more than one way, 38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; *all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body; so that he is the Self of all of them*, 48, 717.

(*e*) THE B. (NEUT.) AND THE WORLD.

The B. as the cause or creator of the world, 1, 64; 15, 231–7; 34, xxix sq., xl, xlvii sq., l, lii, 50, 60 sq., 202, 233, 267–74, 299–317, 344, 352 sq., 361 sq., 381–6; 38, 3–73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254–6, 271, 285, 354–408, 413–79, 532–40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28; 34, 83, 85, 135–9, 288; 48, 140; is the support of the universe, 8, 104, 180, 180 n., 192; *is that from which the origin, subsistence, and dissolution of this world proceed*, 8, 180, 192; 34, xxxii, xcii sq., 15–19, 107, 109, 117, 283; 48, 3, 94, 156–61, 174, 255, 258–61, 266; is the seed of the tree of worldly life, 8, 313; in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is B.*, 15, 64; 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhâna), 15, 263; not only the operative but also the material cause of the world, 34, xl, xciv sq., 49, 60 sq., 264 sq., 283–8, 317, 320–30, 346 sq., 361 sq.; 48, 142; creates the world without instruments, 34, xlix sq., xcv, 346–9, 354–6; creation and reabsorption of the world a mere sport of B., 34, l, 356 sq.; 48, 405 sq., 476 sq., 610; as a creator and dispenser, acts with a view to the merit and demerit of the individual souls, and has so acted from all eternity, 34, l, 357–61; relation of the non-sentient matter to B., 34, lxv; 48, 242; called Non-being, previously

to the origination of the world, 34, 267; is different from the world, 34, 284; 48, 188 sq., 413 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 38, 25 sq.; 48, 402–6; by offering up his own self in the creatures, and the creatures in his own self, B. compassed lordship over all creatures, 44, 417 sq.; the world (Pradhâna, Prakṛiti) constitutes its body, 48, 93, 135, 406, 419–24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430–67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445; where B. abides during pralaya and creation, 48, 460; effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618–21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766–71. *See also* Cause.

(*f*) THE B. (NEUT.) AND THE INDIVIDUAL SOUL.

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 34, xxxii, civ sq., 22–47, 265 sq.; 48, 174–200, 255 sq.; Âtman or Self is one with the B., 1, xxx; 15, 36, 178–81, 237, 290 sq.; 34, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 38, 209, 288; 48, 23 sq., 184, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 34, xix, xxx sqq., lvii sqq., xcvii–c, 64–289; 38, 61–73, 396 sq.; 48, 195 sq., 257–353, 393, 459, 559, 561; *thou art that* (tat tvam asi), 1, 101–9; 34, xxvii, xlix, 23, 31, 54–6, 104, 113, 115 sq., 122, 125, 185, 197, 250 sq., 266, 279, 321–3, 326, 343, 345; 38, 32, 46, 65 sq., 138, 140, 173, 197, 209 sq., 238, 243, 291, 333–7, 339, 370, 397, 408; 48, 126, *129–38*, 184, 191, 203 sq., 209, 214–18, 228 sq., 344, 458, 467, 541, 560, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 34, xx, xxv, xxvii, xxx, 104, 114–16, 322, 343 sq.; 38, 30, 31, 33 sq., 42 sqq., 138, 146, 149; 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 34, xxx, 157, 178, 180 sq., 191; 38, 392–402, 408 sq.; 48, 160, 192, 296–8, 354; *I am B.*, 15, 88; 34, 31, 44, 104, 115, 185, 326; 38, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (âtman) dwells in the B. that it may be immortal,' 30, 228; the soul is a part of B., 34, xxv; 48, 558–67; both matter and the individual souls are real constituents of B.'s nature, 34, xxviii; in it the individual soul is merged in the state of deep sleep, 34, lxi sq., 180, 273; 38, 144–9, 152–66, 176; 48, 604 sq.; individual soul different from B., 34, 114–16, 344 sq.; 48, 209, 242, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 34, 277 n., 345; 48, 191; is superior to the individual soul, 34, 345; is 'that,' the inward Self is 'thou,' 38, 335; has individual souls for its body, 48, 130, 132, 141 sq., 254, 392, 394, 406, 435–7, 469 sq.; is the internal ruler of the individual souls, 48, 132–4, 607–11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138–45, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325–7, 347–9; all beings are effects of B., and hence have B. for their inner Self, 48,

353; soul saved by meditation on B., 48, 394; cannot be fully understood by the individual soul, 48, 396; the imperfections of the soul are not B.'s, 48, 563 sq., 607–11; the term B. applied to the individual soul, 48, 655 sq.; to be meditated upon as the Self of the devotee, 48, 716–18.

(*g*) DEVOTION TO AND ABSORPTION IN THE B. (NEUT.).

The path of the gods leading to B., 1, 68, 80, 276–8; 15, 327 sq.; 34, xxix sq.; 38, 383 sq.; 48, 648–51, 747 sq.; union with the B. reached by good conduct, by performing religious rites, and the like, 2, 218; 7, 183; 8, 106, 162, 235, 313, 336, 339 sq., 342, 370; 14, 249, 266, 309; 15, 176 sq., 336; 25, 25, 34, 34 n., 45, 45 n., 212 sq., 212 n., 419, 419 n.; sacrifice of B. with B., in B. by B. for B., 8, 61, 61 n.; the sage possessed of devotion attains to unity with B., 8, 64, 64 n., 70, 234 n., 245, 245 n., 398, 413; happiness in union with B. that is free from defects and equable, 8, 65 sq., 66 n.; 48, 327; the devotee of K*rish*n*a* fit for union with B., 8, 110; the true Brâhma*ṇa* he who is attached to the B., 8, 147; the devotee attains to that B. after perceiving which he understands the Pradhâna, 8, 253; final release is assimilation with B., 8, 253, 253 n., 255; 34, 28 sq., 34; 38, 329; 45, 413; 49 (i), 130; the seat of the B. (brahmayoni) in the self, 8, 257, 326, 326 n.; Mind and Speech go to B., the self of all beings, to ask which of them is superior, 8, 263 sq. and n.; speaking of the B., Speech always produces eternal emancipation, 8, 265; tranquillity is the eternal B., 8, 277; he who adheres to the B., identifies himself with the B., becomes a Brahma*k*ârin, 8, 283 sq.; *there is nothing else more delightful than that, when there is no distinction from it . . . Entering it, the twiceborn do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them*, 8, 285; those whose wishes are fixed on good vows, and whose sins are burnt up by penance, devote themselves to B., 8, 288; assimilation with the B. obtained by going the path of the four Âśramas, 8, 316; 14, 275; the mode of conduct which is full of the B., 8, 341; various Brâhmans teach various paths leading to union with B., 11, 168, 168 n., 170 sq.; the Brahmanic teaching as to union with B. criticized by Buddha, 11, 171–85; meditating on the syllable Om, the ascetic becomes one with B., 14, 283 sq.; 'the vessel of B.,' the body of the ascetic, 14, 284, 284 n.; 25, 214; by worshipping B. he becomes B., 15, 67 sq.; let us love the old B., 15, 241; by knowledge, penance, and meditation one goes beyond B. (m.) to union with B. (n.), 15, 301; having broken through the four spheres of the Sun, the Moon, the Fire, and Goodness, the worshipper beholds B., 15, 338; Veda-knowledge and Veda-study procure union with B., 25, 165, 507; 44, 99; he who knows the Self enters B., the highest state, 25, 513; union with B. is the reason for the absence of all contact with evil, 38, 144; on the attainment of B. there take place the non-clinging and the destruction of sins, 38, 353–6; having destroyed by fruition all good and evil works, he becomes one with B., 38, 362 sq.; 48, 726 sq.; there is absolute non-division from B. of the parts merged in it, 38, 376 sq.; six doors to the B., viz. fire, wind, waters, moon, lightning, sun, 44, 66 sq.; inquiry into the mode of the going to B. of him who knows, 48, 728–43. *See also* Brahma-nirvâ*ṇa*.

(*h*) KNOWLEDGE OF THE B. (NEUT.).

B. is the flower, the secret doctrines are the bees, 1, 40; *a father may . . . tell that doctrine of B. to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that*, 1, 44; is perceived by the warmth of the body, is seen and heard, 1, 47; meditation on B. with reference to the body and with reference to the

gods, 1, 53 sq., 58, 151 sq., 152 n.; 15, 67 sq.; shining of the face of one who knows B., 1, 64, 67; meditations on B. and their results, 1, 66 sq.; 34, lxv–lxxv, 25, 31, 94, 105–11, 174; 38, 19 n., 177 sq., 184–284, 333–7, 342–5, 402; 43, xxiv, 400; 48, 26, 82 sq., 99 sq., 155 sq., 185–9, 255, 294, 651 sq., 715 sq.; we know B., and yet do not know it, 1, 148 sq., 149 n.; by knowledge of B. we obtain immortality or final release, 1, 149; 8, 77, 103; 15, 245, 258 sq., 322; 34, 41–3, 283; 38, 285, 290–306, 355; 48, 83, 198, 274 sq., 624; *he who knows that highest B. becomes even B.*, 1, 276 sq.; 8, 81; 15, 41, 54, 256 sq.; 34, 25, 29, 31, 186; 38, 375–7; 48, 16, 18, 23, 100, 183, 188, 192, 209 sq., 214, 233 sq., 392, 681, 686; discussion on B. between Bâlâki and Agâtaśatru, 1, 300–7; texts giving instruction about the B., 8, 102; is the sole, the highest object of meditation or knowledge, 8, 104, 127 sq., 310, 369; 48, 87, 311–14, 395, 637–85, 689 sq.; meditation leads to union with B., 8, 128, 128 n.; 15, 301; understanding of the B. by means of the Vedas, 8, 147, 171–4, 369; 34, 10, 23 sqq.; knowledge of the B. the highest achievement of a Brâhmaṇa, 8, 160, 182; 25, 25, 25 n.; the gods inferior to those who know the B., 8, 161, 161 n.; 15, 49; Brahma-vidyâ, the eternal mystery, 8, 166, 166 n.; knowledge of B. acquired by living the life of a Brahmaćârin, 8, 175–9; not to be seen in the four Vedas, 8, 179 sq.; attained by means of knowledge, not by works, 8, 180, 185; 15, 39; knowledge of the B. will not lead to littleness, 8, 191; Krishṇa declared to Arguna the Supreme B., the seat of the B., 8, 230 sq.; is not to be apprehended by the senses, but only by the mind, 8, 257 sq.; 15, 22, 39; Ganaka turns the wheel, the nave of which is the B., 8, 306; knowledge of B. obtained by penance and sacred learning, 8, 308; *as in a mirror, so (B. may be seen clearly) here in this body; as in a dream, in the world of the Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahmâ*, 15, 22; can only be apprehended by the words 'He is,' 15, 23; knowledge of B. the foundation of all knowledge, told by Brahmâ, 15, 27 sq.; only pious Brâhmaṇas worthy of receiving the science of B., 15, 41 sq.; *he who knows the B. as non-existing becomes himself non-existing; he who knows the B. as existing, him we know himself as existing*, 15, 57; he who knows that he is B. becomes all this, 15, 88; teaching of B. by No, no, 15, 108, 185; 34, lxiv; 38, 166–75; 48, 611 sq., 615–18, 661; is a deity about which we are not to ask too much, 15, 131; in B. knowledge and ignorance are hidden, 15, 255; no sins ever approach him who knows B., 15, 319; means of the worship and knowledge of B., 15, 343 sq.; teaching the B., 25, 51; knowledge of B. purifies, 25, 187 sq.; knowledge of B. increased by Brâhmanic rites and Veda-study, 25, 204; 48, 147; ascetics recite texts and meditate on B., 25, 205 sq.; knowledge of B. the subject of the Gñânakâṇḍa, 34, x, lxx, lxxviii sq., 9–15, 19, 31, 73, 138, 157, 159, 324; 38, 8, 162 sqq., 378, 393; on the qualification of gods for brahma-vidyâ or knowledge of B., 34, xxxvii, 216–23; 48, 326–35; Śûdras not qualified for brahma-vidyâ, 34, xxxvii, 223–9; 48, 337–47; Scripture does not contradict itself on the all-important point of B., 34, xl, 263–8; is to be known only from Scripture (Vedânta texts, Upanishads), 34, lxiv sq., 22–47, 307, 350–2, 355; 48, 3, 74 sq., 155, 161–74, 255, 617 sq.; different modes or forms of meditation on B., 34, lxvii sq., lxxiv, lxxvi, 107–9; 38, 201–4, 337–40; 48, 629–43; knowledge of B. is not subordinate to action, but independent, 34, lxxv, 10–12, 29; 38, 285–95; fruit or result of knowledge of B., 34, 11, 14, 18, 24 sq., 26–9, 231, 266, 300, 327; 38, 117 n., 229 sq., 236, 353–63, 372–5, 419; 48, 5, 7; conditions for engag-

ing in the inquiry into B., 34, 12; 48, 10 sq., 305; the body is an abode for the perception of B., 34, 178; texts exhorting us to strive to see B., 34, 349; Bâhva explained B. by silence, 38, 157; is not apprehended because it is unevolved, 38, 171; in the state of perfect conciliation the Yogins apprehend it, 38, 171 sq.; not the subject of injunctions, 38, 185, 162–6, 359; some persons, although knowing B., yet obtained new bodies, 38, 235; the state of being grounded in B. belongs to the wandering mendicant, 38, 300–3; Atharva-veda correlated with knowledge of B., 42, lix; inquiry into B., 48, 3–156; to be known after the knowledge of works has taken place, 48, 5; knowledge of B. puts an end to Nescience, 48, 9, 11; meditation on B. and knowledge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129–38; Nescience not terminated by cognizing B. as the Universal Self, 48, 145–7; meditation on non-dual B. enjoined by all Vedânta texts, 48, 193, 197–9, 252, 260, 316, 715 sq.; even men knowing B. must avoid what is forbidden and do what is prescribed, 48, 288; meditation on B. is the means of attaining intuition, 48, 305, 681, 732; knowledge of B. to be understood as knowledge of the Veda in general, 48, 631; Brâhmaṇas discourse on the supreme B., 49 (i), 127. *See also* Knowledge, *and* Meditation.

(*i*) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishṇu, 8, 347; higher and lower B., 'the two entered into the cave (of the heart),' 15, 12 n.; two forms of B., the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m.) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq.; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61–4, 171–4; 38, 7, 166, 202 sq., 401 sq.; 48, 313 sq.; lower B. associated with Mâyâ, 34, xxv; lower B. called Îśvara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bâdarâyaṇa, nor by Râmânuga, 34, xxxi, c, cxiii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 34, lxxxii, xc sq.; 38, 389–402; 48, 748–52; Śaṅkara's distinction between a lower and a higher B. not valid, 34, xci–xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181; lower B. is for the purpose of worship or meditation, 34, 330; 38, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 38, 185; results of meditations on the qualified B., 38, 161 sq., 185, 402–4; the qualified B. is fundamentally one with the unqualified B., 38, 248; worlds of B. can only refer to the lower B., 38, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.,' 38, 391; immortality is possible only in the highest B., not in the effected one, 38, 392; the qualified B. also may be spoken of as being the Self of all, 38, 394; B. having for its body all beings in their gross state, is the effect of B. having for its body all beings in their subtle state, 48, 132–4; Prakṛiti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiraṇyagarbha, 48, 578–83; the effected or the highest B. is the soul's aim, according as the meditation is, 48, 752–4.

(*j*) PASSAGES IN WHICH B. MAY BE EITHER MASC. OR NEUTER.

B. at the head of the Sâdhyas, 1, 43; obtained the victory for the Devas, 1, 149 sq.; worshipped by

prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319–21, 323, 344, 347, 368; 30, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41; 42, 94, 323; 43, 25, 291; a part of the house called 'seat of B.,' 2, 108; marriage rite of B., 7, 108; 25, 79; 29, 166; Vishṇu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prâṇas, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95–9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhûrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280; the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

(*k*) THE GOD B. (MASC.), ALSO CALLED SAHAMPATI, SVAYAMBHÛ, OR HIRAṆYAGARBHA.

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314–93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 43, xviii; 48, 284; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B., a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karman) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198; 14, 21, 166; 25, 40; four-faced (*K*aturmukha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugîtâ, 8, 219; B. Svayambhû, the first of the Devas, the maker (creator) and preserver of the world, 8, 244; 15, 27–9, 315; 25, 3–18, 21 sq., 24 sq.; 35, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragâpatis), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no one in the world of Brahmans equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 104; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Inda,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159–64, 183–5, 201–3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162–5; of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164; a friend and follower of Buddha, 10 (ii), 119 sq.; 11, 116 sq., 117 n., 164; 13, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373; 49 (i), 198, 200; (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 13, 84–8; 19, 165–7; 21, 55; 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 185; through penances Bharadvâga and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumâra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahâmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparyâya preached, 21, 332, 335; is the king of all Brahmakâyika gods and father of the Brahma-world, 21, 387; saints

preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcviii, 19, 354; 33, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.; 48, 312, 580; creates and destroys the world over and over again, 25, 17 sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.,' 25, 254; true testimony is revered by B. himself, 25, 268; created the castes, 25, 326, 413; in the highest order of beings produced by Goodness, 25, 495, 495 n.; messenger of B. invoked against the demons, 30, 212; ordeals ordained and watched by B., 33, 115, 119, 253, 315; Mahâ-B. is mighty, and he is only one, 36, 50; Brahmans (pl.), the highest gods, also long for the righteous man, 36, 221; sons of B.'s mind, 38, 235; compact of Brihaspati with Indra and B., 42, 127; the spotless B. is the moon, 44, 317; with Soma for his leader, 44, 318; B. Katurmukha, Sanaka, and similar mighty beings dwelling in this world, 48, 90; beings from B. down to a blade of grass, 48, 156, 259, 445, 473; Nârâyaṇa alone existed, not B., nor Śiva, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq.; the Devas from B. downward possess a body and sense-organs, 48, 328–30; is created and the Vedas delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 367; eight hundred millions of Brahmans (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 185; B., Vishṇu, and Śiva, 49 (i), 196–8, 200; precedence of the great B., 49 (ii), 57; the palace of Lord B., 49 (ii), 172. *See also* Hiraṇyagarbha, Sahampati, *and* Svayambhû; B.'s heaven, world of B., *see* Brahma-world.

Brahman, m., t.t., a certain priest. *See under* Priests (*a*, *b*).

Brâhmaṇa (masc.), **Brâhmaṇas**, members of the priestly caste.

(*a*) B. as priests at religious rites.
(*b*) B. reverenced as holy and divine beings.
(*c*) Duties of B. and restrictions for them.
(*d*) Exceptional laws regarding B.
(*e*) B. and kings or nobles (Kshatriyas).
(*f*) B. in Buddhist and Gaina texts.

(*a*) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 30, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 30, 119; take the place of sacred fire at Śrâddhas, 2, 140; 25, 114; to be fed at Śrâddhas, 2, 143, 148, 150 sq., 255; 7, 76 sq., 83–7, 253–5; 14, 267, 270; 25, 98–111, 113 sq., 116–24; 30, 225, 234–6, 292 sq.; B. who are unfit to be invited to a Śrâddha, 2, 145; 7, 252 sq.; 14, 51 sq.; 25, 103, 107, 109, 111; B. who sanctify a company at the Śrâddha, 2, 146, 259; 7, 253–5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the Śrâddha, 7, 85 n., 232–8, 232 n., 250 sq.; 29, 105–8, 111, 250–5; offerings to the manes offered in the mouth of B., 14, 268; 30, 228; are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from Śrâddha feasts, 25, 104; the hand of a B. is the mouth of the Fathers, 29, 254;—distribution of food to B. at the end of religious rites, 2, 299; 12, 309 n.; 29, 15 sq., 32, 101, 130, 135, 171, 176, 192, 205, 208, 215, 250, 272, 288, 293, 300, 327, 331–3, 336, 338, 349 sq., 354, 374; 30, 14, 38, 84, 93, 158, 160, 175, 184, 203, 241, 246, 265, 286, 288; offence of neglecting to invite and feed a B. or of insulting him by offering him uneatable food, 7, 33; gifts bestowed on B., 7, 159–61, 181, 263–70, 274–6; 14, 135–9; 30, 218, 284; 42, 141, 145, 360; 49 (i), 15, 22; pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 30, 95, 137, 158, 160, 162, 184, 203, 204, 241, 269, 271, 279, 283; sacrifices without gifts of food to B. condemned, 8, 119; 25, 93; B. only can be priests, 12, 25, 25 n.; 30, 321;

worship of Agni and the eastward migration of the B. from the Sarasvatî to the Sadânîra, 12, 104 n., 105 sq.; *'The B. (priests) are the guardians of this sacrifice;' for guardians of the sacrifice, indeed, are those B. who are versed in the sacred writ, because they spread it, they originate it*, 12, 134, 225; what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n.; the word of a B. purifies, 14, 72, 171; 25, 191; offerings made into the mouths of B. are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 209; 29, 118; legends repeated in the assembly of B., 15, 14; food given to B. reaches the gods, 29, 16; the place of the B. at a sacrifice, 29, 24; prâśita, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq.; 30, 196; a name pleasing to the B. to be given to a child, 29, 50; Veda-study to be interrupted in the presence of B. who have not had their meal, 29, 118; the bride's shift to be given to a B., 29, 171; 30, 270; shave the child's hair, 29, 185; 30, 217; fees to be given to B. at the end of studentship, 29, 227; *but see also* Teacher; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428; 30, 137, 162, 204, 269, 271, 279, 283; of all food a due portion must be given to B., 29, 388; 30, 24; only a B. may make the Bali-offerings for the householder, 30, 23; B. women pronounce blessings at the Sîmantonnayana, 30, 55; do not eat an uncompleted sacrifice, 42, 142; sterile cows must be given to the B., 42, 174–9, 656–61; a cow presented to an offended B., 44, 195; the metal vessels of a deceased sacrificer to be given to a B., 44, 205, 205 n.; the Sautrâmaṇî is a B.'s sacrifice, 44, 260; a B. lute-player sings of the king's sacrifices and gifts, 44, 356 sq., 359; are the fields on which gifts sown grow up as merit, 45, 52; congratulate King Suddhodana on Buddha's birth, and receive gifts, 49 (i), 8–10.

(*b*) B. REVERENCED AS HOLY AND DIVINE BEINGS.

Do not speak evil of the B., 1, 32; 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135–8; 33, 222; to be honoured and revered, 2, 128; 7, xxix, 13, 194; 8, 119; 25, 86, 399, 588; *a B. who has studied the Vedas and a he-goat evince the strongest sexual desires*, 2, 136; witnesses to be sworn in the presence of the gods, the king, and B., 2, 247; 25, 269; death in a fight for the sake of B. purifies, procures heaven, &c., 2, 250; 7, 18, 67; 14, 106; 25, 185, 416, 447; remains always pure, 2, 254; 14, 132 sq.; 25, 424; gods and B. must be present at ordeals, 7, 55; 33, 260, 262; *the gods are invisible deities, the B. are visible deities. The B. sustain the world. It is by the favour of the B. that the gods reside in heaven; a speech uttered by B. (whether a curse or a benediction) never fails to come true. . . . When the visible gods are pleased, the invisible gods are surely pleased as well*, 7, 77; have the power to purify from sin and defilement, 7, 103; 25, 447 sq.; when a B. has met with an accident, Vedic study must be interrupted, 7, 125; he must not step on the shade of a B., 7, 203; superhuman power of a pious B., 7, 243, 245; 25, 398; the B., the Veda, and the sacrifices created by the Brahman, 8, 120; denounced as impostors by unbelievers, 8, 214; the Anugîtâ told to Krishna by a B. who came from the heavenly world and the world of Brahman, 8, 231; Brihaspati is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the Rakshas, 12, 36; the B. are the human gods, 12, 309 sq., 374; 25, 398 sq., 447; 26, 341;

42, 164, 329, 529; a learned B. resembles a sacred fire, 14, 18, 18 n., 51; 25, 93; a Snâtaka should not pass between a fire and a B., nor between two B., 14, 61; learned B. incur no guilt, for a learned B. resembles a fire and the sun, 14, 130 sq.; a B. is a fire, for Agni is a B., 14, 138 sq.; *what B. riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law*, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274; duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 430–2; encomium of the B., 25, xii, 24–6; Somapas, &c., the manes of B., 25, 112; not to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brâhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 402; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vaiśvadeva sacrifice, 29, 85; worshipped at the Tarpaṇa, 29, 122; to Agni belongs the B., 29, 307; 44, 89; food and the B. protect the house, 29, 348; before reaching B., one should dismount from a carriage, 29, 364; Râvaṇa or another demon, the B. with ten heads, the first to be born, 42, 25, 374 sq.; charms found by B., *Ri*shis, gods, 42, 29; have found medicinal plants, 42, 34, 292; imprecations against the oppressors of B., 42, 169–72, 184, 430–6; *he that injureth a B., whose kin are the gods, does not reach Heaven by the road of the Fathers*, 42, 170; descendants of the *Ri*shis, 42, 183 sq.; as weather-prophets, 42, 532 sq.; *all beings, indeed, pass into the B., and from the B. they are again produced*, 44, 85; suffering and evil fastened on a B. (as scapegoat), 44, 181, 181 n., 183; a B. descended from a *Ri*shi represents all the deities, 44, 195 sq.; born with spiritual lustre, 44, 294; whosoever sacrifices, sacrifices after becoming a B., 44, 348; the B. is everything, 44, 412.

(*c*) DUTIES OF B. AND RESTRICTIONS FOR THEM.

In the solitude of the forest a B. should be searched for, 1, 57; a B. by birth only, i. e. a B. who has not studied the Veda, 1, 92; 14, 144; 25, 59; qualities of a B. deeply versed in the Vedas, i. e. a *Śish*ṭa, 2, 215–18; 14, 38–40; 25, 509; Lakshmî resides in a B. who studies the Veda, 7, 299; only a Brâhmaṇa learned in the Veda has a right to the prerogatives of his caste, 14, 16–18; *see also* Veda (*c*; knowledge of);—unworthy B. whose food must not be eaten, 2, 69; 14, 71; lawful and unlawful occupations for B., 2, 72 sq., 212 sq., 215, 227 sq.; 7, 179; 8, 217 sq.; 14, 146, 146 n., 221; 25, lxviii, 86, 100, 109, 128–31, 272, 399, 587 sq.; 33, 221, 347; shall never take up arms, 2, 90; 42, 262; to protect himself or other B., a B. may take up arms, 2, 214; 14, 236; sixfold mode of life of B., 2, 215; 8, 359 sq., 359 n.; 25, 419; their merit in carrying out the corpse of a deceased B. who has no relatives, 7, 75; are purified by abandoning the world, 7, 97; 25, 188; one who is benevolent towards all creatures is justly called a B., 7, 184; 14, 128; 25, 46, 46 n.; worthy and unworthy B., 7, 274–6; 25, 51; duties of B., 8, 21 sq., 217 sq.; 14, 224; 25, 587 sq.; 33, 221; the true B. he who is attached to the Brahman, 8, 147, 182; pious B. who know the Brahman, 8, 158–61, 165, 165 n.; he is the true B. who swerves not from the truth, 8, 171; twelve great observances of a B., 8, 182; all companies of B. extol him who has become emancipated, 8, 345; shall not speak barbarous language, 14, 40; 26, 32; B. who do not perform

the twilight devotions are equal to Śûdras, 14, 248; the three debts of a B., 14, 261 sq., 271; let a B. become a Muni, and then he is a B., 15, 129 sq.; humility required of them, 25, lxvii, 59 sq.; unworthy B. who are like cats and herons (hypocrites), 25, 159, 159 n.; 45, 417; B. who renounce the world, but continue to live as householders, 25, 214–16, 214 n.; must not recover property by sacrificing or teaching, 25, 313; a B. fined for not inviting his neighbour to festivals, 25, 322, 322 n.; in distress may live by alms, 25, 424; may teach and sacrifice for despicable men in times of distress, 25, 424 sq.; penances for B. who acquire property by reprehensible methods, 25, 470, 470 n.; should be taught the Sâvitrî at once, 44, 89; four duties of B.: Brâhmanical descent, befitting deportment, fame, and the perfecting of the people, 44, 100; must not consume spirituous liquors, 44, 233, 260; those B. who know nought of the Aśvamedha, may be despoiled by the keepers of the sacrificial horse, 44, 360; discourse on the supreme Brahman, 49 (i), 127.

(*d*) Exceptional laws regarding B.

The most heinous crime of slaying a B., 1, 84; 2, 71, 90, 266, 278, 280, 283 sq., 292 sq.; 7, 132, 134; 14, 101, 122, 175; 25, 161, 270, 309, 382 sq.; 42, 522; 44, 328, 340 sq., 396; *no greater crime is known on earth than slaying a B.; a king, therefore, must not even conceive in his mind the thought of killing a B.*, 25, 320, 451 n.; a murder other than the slaying of a B. is no murder, 44, 340; 45, 363 n.; *see also* Brahmahatyâ;—are exempt from opprobrious, capital, and corporal punishments and servitude, 2, 125, 125 n., 216, 245; 14, 201, 233; 25, 320; 33, 203 sq., 229, 362; foes declaring themselves to be cows or B. must not be slain, 2, 229, 229 n.; the sin of accusing a B. of a crime, 2, 282; their privileges, 7, 19; 33, 219–22; how to be punished, 7, 25; 33, 58, 388; crime of committing B. to slavery, 7, 37; a learned B. cannot be a witness, 7, 48; not subject to certain ordeals, 7, 54 sq.; 33, 248; forms of marriage legitimate for a B., 7, 108; 14, 206; 25, 79, 82; crime of stealing the gold or cattle of B., 2, 280; 7, 133 sq.; 14, 5, 108, 132, 201, 213, 218, 293, 296, 299; 25, 311, 383; 33, 228, 363; penances and punishments for offending or hurting B., 7, 138, 177, 180; 25, 154, 444, 472 sq., 588; 33, 348; the three lower castes shall live according to the teaching of the B., 14, 7 sq.; perjury, and speaking untruth, permitted for the sake of a B., 14, 83; 25, 273; 33, 303; fighting with B. forbidden, 14, 200; a B. shall have two names, 14, 209 sq.; 30, 215; non-Brâhmanical teachers in times of distress, 25, 73; threatening a B., a crime, 25, 155; receive part or whole of a found treasure, 25, 259; property of a learned B. not lost by limitation or adverse possession, 25, 279; 33, 61, 311 sq.; enrich themselves through others, 25, 284; may appropriate property for sacrificial purposes, 25, 313, 432 sq.; property taken from mortal sinners to be given to B., 25, 385; doubtful points of law settled by B. who are Śishṭas, 25, 509 sq.; debts due to deceased B. must be paid to relatives or B., 33, 69; household property and alms of B. are free of duty, 33, 127; property found by B. does not go to the king, 33, 146; superior value of property belonging to B., 33, 205; what has been given to B. can never be taken back, 33, 221; a B. is the root of the tree of justice, 33, 282; as witnesses, 33, 301; oaths by B., 33, 315; a B. cannot be forced to do work for debts, 33, 330; inherit in default of relatives, 33, 379; property of B. not to be given as sacrificial gift, 44, 402, 412, 420.

(*e*) B. and kings or nobles (Kshatriyas).

A king who is slain in attempting to recover the property of B. performs the most meritorious sacrifice, 2, 163; a king gains endless worlds by giving land and money to B.,

2, 163; a king must not levy any tax upon B., 2, 164; 7, 16; 14, 8, 98 sq. and n.; kings and B. versed in the Vedas uphold the moral order in the world, 2, 214 sq. and n.; *the king is master of all, with the exception of B.*, 2, 234 sq.; assist the king as judges, 2, 237 sq.; 25, 253–6, 255 sq. n., 264, 322; 33, 250, 288, 388, 390; kings or B. examine witnesses, 2, 248; property of B. who die without heirs goes to other B., not to the king, 2, 309, 309 n.; 7, 68; 14, 93 sq.; 25, 368; 33, 202; as officers and advisers of a king, 7, 20, 41; 25, 225; king's duty towards learned B., 7, 21–3; 25, 221, 229 sq., 237, 239, 323, 397–9, 431, 434 sq.; 33, 218 sq., 346 sq.; owing to the disappearance of B. the Kshatriyas became Vṛishalas, 8, 295; Kshatriyas procreated by B. on Kshatriya women, 8, 295, 295 n.; are the bridges of piety, whence they must be protected by the kings, 8, 348; follow in the train of a king, 12, 47; the king must never take property of B., 14, 179 sq., 201; 25, 369; 33, 338; King Ganaka Vaideha testing the knowledge of the B., 15, 121–49; B. and Kshatriyas are nothing but the Self, 15, 182; 34, 275 sq.; to be worshipped by the king, 25, 221; 33, 280; king must be lenient towards B., 25, 221; Kshatriyas degraded by not consulting B., 25, 412, 412 n.; power of B. greater than that of the king, 25, 436; 41, 110; *two persons, a B. and a king, are declared to be exempt from censure and corporal punishment in this world; for these two sustain the visible world*, 33, 210, 216; there is no difference between kings and B., 33, 220; he to whom the B. and the Kshatriyas are but food is the highest Self, 34, xxxv, 116–18; are not qualified for the râgasûya-sacrifice, 34, 218; are not the food of kings, their king being Soma, 41, 72, 95; 43, 249; the B. is an object of respect after the king, 41, 96; do not engage in disputation with Râganyas, 44, 114; king can oppress B., but fares the worse for it, 44, 286. *See also* Caste (*b*).

(*f*) B. IN BUDDHIST AND GAINA TEXTS.

Buddhaghosa a learned B., 10 (i), xxi; etymology of Bâhmaṇo, Pali for B., 10 (i), liv, liv n., 89, 89 sq. n.; the Buddhist saint, the Arhat, as the true Brâhmaṇa, 10 (i), 39, 89–95; (ii), 89, 113–17, 151 sq., 171–4, 179, 195, 207 sq.; 13, 78–80; 36, 26–8, 28 n., 314; a true B. goes scatheless, though he have killed father and mother, 10 (i), 70, 70 sqq. n.; pleasant is the state of a B., 10 (i), 79; no one should attack a B., but no B. should let himself fly at his aggressor, 10 (i), 90; *a man does not become a B. by his platted hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a B.*, 10 (i), 90 sq.; three kinds of B., Titthiyas, Âgîvikas, and Nigaṇṭhas, 10 (ii), xiii; as described in the Sutta-Nipâta, 10 (ii), xiii sq.; there are B., born in the family of preceptors, friends of the hymns, who commit sins; their birth does not save them from hell nor from blame, 10 (ii), 23; converted by Buddha, 10 (ii), 40–2, 52, 79 sq., 103–6, 186–213; Buddha's description of the pious customs of the B. of old, and their gradual degeneration, 10 (ii), 48–52; a Thera called a B., 10 (ii), 57; Buddha the best of the five B., 10 (ii), 59; disputatious B., contrasted with Buddha, 10 (ii), 63; B. together with B. ask truly, Art thou a B.? 10 (ii), 75; to whom a B. should offer, 10 (ii), 82–4; Buddha warns Keṇiya not to invite him, because Keṇiya is intimate with the B., 10 (ii), 97; is a man a B. by birth or by deeds? 10 (ii), 108–17; a B. may, by intense meditation, cause an earthquake, 11, 45 sq.; will honour the remains of the Tathâgata, 11, 91, 99, 247; Samaṇa-brâhmaṇa, B. by saintliness of life, 11, 105 sq., 105 n.; compared to the Scribes and Pharisees of the New Testament, 11, 160; their phraseology assumed a different meaning when used by Buddha, 11, 161–5; Buddha's criticism of the teaching of the B. as to

union with Brahman, 11, 171–85; various B. teach various paths, such as the Addhariya B., the Tittiriya B., the *Kh*andoka B., the *Kh*andava B., the Brahma*k*ariya B., 11, 171, 171 n.; how they recite the Vedas, 11, 172 sq.; B. and laymen (brâhma*n*agahapatikâ), 11, 258 n., 261; behave badly at dinners given to them, 13, 152; the Lokâyata system of the B. not allowed to the Bhikkhus, 20, 151 sq.; an honorific title used by Buddhists and *G*ainas, 22, xxx; among those who are not attached to the world, there is real Brahmanhood, 22, 45; B. a title of Mahâvîra, 22, 63, 66, 82 sqq., &c.; 45, 301, 301 n., 310; Buddha calls himself a B., i.e. an Arahat, 36, 8, 8 n., 10; think themselves the highest among men and revile the Bhikkhus, 36, 21 sq.; B. only worthy of gifts, 36, 120 sq. n.; B. and Buddhists, both reformers, 36, 127 sq. n.; the superiority of monks to B., 45, 50–6; a true monk who is exempt from all Karman is a true B., 45, 138–41; called 'holy cats' by Ârdraka, 45, 417; B. and Sama*n*as, *see* Holy persons, Castes, Priests, *and S*rotriyas.

Brâhma*n*a (neuter), title of texts, 'sayings of Brahmans,' applicable to all old prose traditions, 1, lxvi; several Upanishads occur in B., 1, lxvi sq.; B. and Âra*n*yakas, both liturgical, 1, xci sq.; in the sense of Upanishad or secret doctrine, 1, 264, 264 n.; the B. literature, 12, ix, xxii–xxv, xlvii; B. means a dictum on ceremonial, 12, xxii sq.; B. and Mantrasa*m*hitâ to be studied, 25, 144; *Gr*ihya ceremonies mentioned in B., 30, xiv–xxii; interpretation of Mantras in the B., 32, 29, 56, 359 sq.; mystic sense, dogmatic explanation of an oblation, 43, 240; B., Mantras, and arthavâdas, 48, 330; *see also* Aitareya-B., Kaushîtaki-B., Pañ*k*avim*s*a-B., *and S*atapatha-B.

Brâhma*n*adhammikasutta, t.c., 10 (ii), 47–52.

Brâhma*n*agîtâ, title of a chapter of the Anugîtâ, 8, 256 n., 310 n.

Brahmânanda-vallî, the second Adhyâya of the Taittirîyaka-Upanishad, 15, xxvii sq.

Brahma*n*aspati, invoked to purify from sin, 14, 251; the lord of Brahman or speech, 15, 82; the Lord of prayer, a name of the Creator, 43, xiv; lord of the priesthood, 43, 73; is the sun, 44, 453; invoked at the Pravargya, 44, 453, 476 n., 478; Agni identified with B., the Brahman priest among the gods, 46, 186, 190; the same as B*ri*haspati, q.v.

Brahman-egg, created, 48, 127, 334, 731.

Brahma-nirvâ*n*a, t.t., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.

Brahmanism, germs of Buddhism and *G*ainism in it, 22, xxxii.

Brahman-slaying, *see* Brahmahatyâ, *and* Brâhma*n*a (*d*).

Brahmapura, city of Brahman, 34, 178. *See* Brahman (*c*).

Brahma*r*ishi, worshipped, 29, 141.

Brahmasa*m*stha, i.e. he who is firmly grounded in Brahman, obtains immortality, 1, 35.

Brahmasattra, *see* Veda (*c*).

Brahma Sikhin, n. of a Brahmakâyika god, 21, 5.

Brahmasûkta, in the Sa*m*hitopanishad of the Âtharva*n*as, 38, 62; 48, 191.

Brahma-sûtras, 'texts about the Brahman,' not the Vedânta-sûtras, 8, 31, 102; another name for Vedânta-sûtras, 34, xiv n.; *see* Vedânta-sûtras.

Brahmasvaranâdâbhinandita, n. of the 42nd Tathâgata, 49 (ii), 6.

Brahma-upanishad, or the secret doctrine of the Veda, its teaching, and its result, 1, 44; 34, 94; 48, 336, 525.

Brahmavar*k*asa, Sk., t.t., 1, 29 n.

Brahma-veda = Atharva-veda, 42, xxvii sq., xxviii n., xxx, xliii, lix, lxii–lxvii.

Brahmavidyâ, knowledge of the Brahman, *see* Brahman (*b*).

Brahmavidyâbhara*n*a, on Bauddha sects, 34, 401 n., 404 sq. n.

Brahma-vihâras, *see* Meditations.

Brahma-world (world of the Brahman, neut., or of Brahman, masc.), all creatures day after day go into the B., and yet do not discover it, 1, 129: 48, 317 sq.; deep sleep is

absorption in the B., 1, 129; 15, 171; 48, 317 sq.; is free from all evil, and lighted up once for all, 1, 130; belongs to those who find it by abstinence (brahma*k*arya), 1, 130 sq.; 38, 384; details about it, its lakes, &c., 1, 131, 132 n., 275 sq.; the sun is the door of it, 1, 134; the Devas are in the B., and meditate on the Self as taught by Pra*g*âpati, 1, 142; *having shaken off the body, I obtain self made and satisfied the uncreated world of Brahman*, 1, 143; obtained by him who performs the duties of studentship, householdership, and of the mendicant, 1, 144; is water, 1, 279; by life-long service to a teacher the professed student gains the B., 2, 193; 7, 120, 129; 25, 72 sq., 157; a well-conducted Snâtaka will never fall from it, 2, 226; obtained through the Brâhma marriage rite, 7, 108; attained by a giver of a hundred milch cows, 7, 272; even the B. only temporary, 8, 79 sq., 80 n.; a wise Brâhma*n*a came from B., 8, 231; the imperceptible seat of the Brahman, the highest world, 8, 234; Satyaloka or B., 8, 234 n.; the highest goal of Brâhma*n*as and Kshatriyas, 8, 255; Mâtaṅga, the *Kând*âla, went to the B., 10 (ii), 23; he who pretends to be an Arhat, without being one, is a thief even in the B., 10 (ii), 23; Buddha teaches the beings in B., 10 (ii), 96, 142 sq.; is void like other worlds, 10 (ii), 208; no one in it can digest what Buddha digested, 11, 72; the turning of the wheel of the empire of Truth heard in B., 11, 155; Buddha understands the B. as all other worlds, 11, 185–7; the Iddhi of reaching in the body up to the B., 11, 214; Sudassana entered it, 11, 285; Buddha will not lay aside his body in any place of B., 11, 288; he who fulfils the duties of a householder never falls from it, 14, 44 sq., 49; gained by self-immolation, 14, 136; the reward of a Brâhma*n*a who follows the rules of the law, 14, 224; by teaching the rule of Pragâpati one becomes exalted in it, 14, 332; Brahman (neut.) seen in it, as in light and shade, 15, 22; worlds of Pragâpati woven into the worlds of Brahman, 15, 131; bliss in the B., 15, 172 sq., 176; 25, 169, 204, 204 n.; he who knows the Self obtains the B., 15, 180; from the worlds of Brahman there is no return, 15, 208; blissful state in the B. obtained by meditation on God, 15, 236; this B. in the moon belongs to those who beget children, but that pure B. belongs to those who practise penance, abstinence, and truth, 15, 273 sq.; as a reward for meditation on Om, 15, 282; 34, 174; he is led up to the B. by the Sâman, 15, 282; 34, 173; 48, 311 sq.; Hira*n*yagarbha dwells in the B., 15, 282; 34, 173; rebirth in the B., 19, 138; the Akanish*th*as and Âbhâsvaras in the B., 21, 340, 346; a pious Brâhma*n*a goes to the highest dwelling-place, 25, 92, 92 n.; is the small ether, 34, 180; not 'the world of Brahman,' but 'the world which is Brahman,' 34, 180 sq.; 48, 751 sq.; how far is the B.? 35, 126 sq.; one of the four great continents, 35, 130; Arahatship or birth in the B the two highest rewards of universal love, 35, 279; the Bodisat reborn in the B., 36, 19, 22; one of the fourteen worlds, 48, 328, 429; on the passing away of the effected B., at the pralaya the souls go to the highest Brahman, 48, 749 sq.; reached by mendicants, 49 (i), 128. *See also* Worlds.

Brahmaya*gña*, *see* Veda (*c*).

Brahmîsundarî, n.p., at the head of the nuns in *Ri*shabha's time, 22, 284.

Brâhmî-upanishad, not a title of the Kena-upanishad, 1, lxxxiii, lxxxix; penance, restraint, sacrifice are its feet, the Vedas its limbs, the True its abode, 1, 152 sq.

Brahmodya, t.t., riddles from the Veda, given at *S*râddha feasts, 25, 118, 118 n.; theological discussions between the priests as part of ceremony, 44, 79, 79 n., 314–16, 388–91; is the complete attainment of speech, 44, 391.

Brahmopanishad, *see* Brahma-upanishad.

Brahmopâsana, t.t., meditation on Brahman, and pratîkopâsana, 1, 201. *See* Brahman (*c*, *b*).
Brahmo Samâj, 1, lxiv.
Breath (Sk. prâ*n*a).

(*a*) Regulation of breathing.
(*b*) The b. of life, the vital principle, the soul.
(*c*) The chief vital air and the organs of the soul.
(*d*) B. as a divine principle or being.

(*a*) REGULATION OF BREATHING.

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 293, 293 n.; 12, 367; 14, 46 (highest form of austerity), 120 sq., 125–7, 162, 162 n., 247, 251, 251 sq. n., 278, 295, 308, 313–18; 25, 44 sq., 459, 461, 471 sq., 479; 29, 118; 30, 115, 243; stopping of the b. removes all sin, 7, 181–3; stopping of the b. enjoined for ascetics, 7, 281; 8, 372 sq.; 25, 210 sq.; 35, 130 sq.; the sacrificer, by drawing in his b., establishes the fire in his soul, 12, 311; the observance of breathing up and down (prâ*n*a-vrata), 15, 98; management of b. to bring about Tâoistic perfection, 39, 24, 51, 53 sq.; manipulating the b. to secure longevity, 39, 95 sq., 146, 364; 40, 139 n.;—the going b. is unclean, defiles the fire, 4, lxxvi, lxxvi n., lxxviii, 172 sq. n.; 25, 137; the Paitidâna or mouth-veil to prevent defilement by b., 4, 172, 172 sq. n., 273; 5, 333 sq. and n.

(*b*) THE B. OF LIFE, THE VITAL PRINCIPLE, THE SOUL.

Prâ*n*a, meaning b., spirit, and life, is the conscious self (prag*ñ*âtman), 1, xxv, 120 n., 236, 290 sq., 294–300, 307; 34, 105; Om a name of it, 1, xxv; called ana, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 38, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211–14; 48, 640 sq.; called Ama, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96–8; 38, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 38, 366–8; 48, 729 sq.; prâ*n*a springs from the Self, 1, 124; 34, 167; is attached to the body, as a horse is attached to a cart, 1, 142, 142 n.; is life and death and immortality, 1, 213 sq., 294; 15, 56; 34, 164; 48, 250–4; simile of the chariot mounted by Prâ*n*a or b., mind being the driver, 1, 234; is the beam on which the house of the body rests, 1, 252, 257; marrow is b. and seed, 1, 258; the dying person says, 'B. to air and to the immortal,' 1, 313; 15, 200; soul dwells in the seat of the b., the heart, 8, 242; is food, 12, 223, 304; 26, 212, 348; 41, 379, 394 sq.; 44, 269; is fire, 12, 311–13; 43, 327; by its departure man departs, by its staying he lives, 15, 283 sq.; 48, 572; the Sun as the outer Self, and B. as the inner Self, 15, 305–12; the heart is b., and the animal is b., 26, 204, 211; the Ukthya graha is his undefined b., and as such the self of his, 26, 292 sq.; there is no soul in the b., 35, 48 sq.; is most beneficial for man, 34, 98; strength is B., 34, 99; denotes either the individual soul or the chief vital air, or both, 34, 102 sq.; is the abode of the power of action, 34, 105; remains awake in the state of deep sleep, 34, 162–8; may be called 'higher' with reference to the body, 34, 172; spoken of as a 'person,' 34, 261; the causal substance of mind, 38, 366; is merged in the individual soul, on the departure of the soul, 38, 367 sq.; the soul, with the b., goes to the elements, 38, 368; knowledge depends on b., 40, 139, 139 n.; it is by its b. that we control whatever creature we grasp, 40, 262; the body is the house of the b., 40, 270; the spirit is the child of the b., 40, 272; fashioned from fire, 43, 4; is the wind, 43, 33, 66, 333; why b. is warm, 43, 135; the immortal element of man, 43, 327; identified with the Yagus, 43, 337, 340; the man in the eye is b., 43, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of prâ*n*a, b., 44, 263; food eaten by means of b., 44, 263 sq.; is the transformer of seeds, 44, 345; is the individual soul, 48, 300–4, 379,

383; is different from air, it is an instrument of the soul, 48, 573, 575.

(*c*) THE CHIEF VITAL AIR AND THE ORGANS OF THE SOUL.

The *mukhya prâ*na, *b. in the mouth, or chief vital air*, is free from evil, 1, 5; its importance for the other vital breaths or senses, 1, 5 sq.; 38, 89, 95; by it the Devas conquered the Asuras, 1, 5; 15, 79 sq.; there is one unmoving life-wind, 8, 274; a hymn addressed to the chief Prâ*n*a, who is identified with all the gods, 15, 275 sq.; is produced from Brahman, is distinct from air in general and from the other vital airs, and is minute, 34, lix; 38, 84–91, 93–6; 48, 575; according to the Sâṅkhyas, the combined function of all organs, 38, 86; various powers ascribed to it, 38, 87; is independent in the body, like the individual soul, 38, 87; is subordinate to the soul, 38, 88; has five functions like mind, 38, 89 sq.; acts under the guidance of Vâyu, 38, 91 sq.; is not a sense-organ, 38, 93 sq.; accompanies the soul when leaving its body, 38, 102; glorified in the Udgîtha-vidyâ, 38, 192–5; esoteric knowledge about it, 44, 83 sq.; created, 48, 572 sq.;—Vâyu among the Devas, b. (prâ*n*a) among the Prâ*n*as, the end of all, 1, 58; 34, lxxiv; 38, 256–9; swallows during sleep and at death all senses, but produces them again at the time of waking, 1, 59, 59 n., 295 sq.; 43, 332; is the best among the senses or organs, 1, 73 sq., 207, 290 sq., 294 sq.; 15, 97 sq., 201–4, 274 sq.; 38, 256; when b. departs, the other senses depart with it, 1, 223; the union of speech and mind, 1, 248; b. and speech swallow each other; speech is the mother, b. is the son, 1, 256; the inner Agnihotra, or the offering of b. in speech, and of speech in b., 1, 266, 283; 48, 294 sq.; *see also* Prâ*n*âgnihotra; is the beginning of all words, 8, 353; the triad of mind, speech, b., 15, 93–7; is one of the pañkaganâ*b*, or 'five-people,' 34, 260–2; speech, b., and mind presuppose fire, water, and earth, 38, 78 sq.; b. and speech, male and female, 43, 285; speech created B., B. the Eye, 43, 377 sq. *See also* Prâ*n*as.

(*d*) B. AS A DIVINE PRINCIPLE OR BEING.

Identified with the sun, 1, 7, 214; all these beings merge into b., and from b. they arise, 1, 20; 34, 85 sq.; 48, 569; prâ*n*a, spirit or b., is all whatever exists here, 1, 49, 120; 34, 64; 44, 15; prâ*n*a or b. is the highest Brahman, 1, 55–8, 55 n., 58 sq. n., 65, 65 n., 233 sq., 280 sqq.; 15, 65, 142, 154, 194; 34, xxxiv, 84–7, 97–106, 272; 38, 143; 48, 246, 250–4, 256, 276 sq.; is the oldest and the best, 1, 72, 76; 38, 84 sq., 186 sq.; 48, 636 sq.; is sattya, the true, 1, 209; all things are supported by b., 1, 210; 15, 275; 43, 47 sq.; *Indra said: 'I am Prâ*na *(b.), O Rishi, thou art Prâ*na, *all things are Prâ*na. *For it is Prâ*na *who shines as the sun, and I here pervade all regions under that form*, 1, 219, 236, 294; 48, 250–4; is Hiran*y*agarbha, 1, 236; 15, 16; is the couch of Brahman, 1, 277; meditation on the absorption of the gods into b. or Brahman, 1, 288–90; is blessed, imperishable, immortal, independent of good and bad actions, the guardian of the world, the king of the world, the lord of the universe, and Indra's self, 1, 299 sq.; Aditi arises with Prâ*n*a, 15, 16; b. in which everything trembles is Brahman, 15, 21, 21 n.; 34, xxxvii, 229–31; the Person (purusha) is the b., 15, 38; 25, 513; is the one god, 15, 142; 34, 200, 269; 44, 117; is the Self, 15, 287, 290, 311–13; 34, 231; 48, 569; Time (Kâla) is b., and only a manifestation of Brahman, 15, 302; invoked for protection, 29, 232, 348; is the bhûman b. or the highest Self? 34, 162–8; through knowledge of the b. as Brahman immortality arises, 34, 229–31; is the maker of all the persons, the person in the sun, the person in the moon, &c., 34, 269; by means of b. the gods aroused the sun, 42, 51; Prâ*n*a, life or b., exalted as the supreme spirit, 42, 218–20, 622–6; Prâ*n*a as a rain-god, 42, 218 sq., 623 sq.; is the Visvagyotis, 43, 131; 'he who waketh in

the worlds and sustaineth all beings,' the b., identified with the Agnihotra, 44, 47 sq.; food and b. are the two gods, 44, 117; a term referring to the Highest Reality, 48, 522; meditation on prâna, 48, 679.

Breathings, *see* Prânas.

Bribu, Bharadavâga accepted cows from the carpenter B., 25, 424, 424 n.

Brick Hall, the, at Nâdika, 11, 24, 25 n., 27.

Brihadâranyaka - upanishad quoted, 8, 401; 38, 421–3; 48, 773–5; King Ganaka in the B., 12, xliii; portion of the Satapathabrâhmana, 15, xxx; 44, xiii, xlix sq.; editions of it, 15, xxx; in the Kânva and Mâdhyandina texts, 15, xxx; 34, lxxxix, 134, 260 n., 262 sq.; 38, 214, 308; 48, 403, 422 sq., 544, 735; translated, 15, 71–227; germs of Mâyâ doctrine in the B., 34, cxvii, cxx sq.

Brihadratha, n.p., 46, 33, 36.

Brihadratha Aikshvâka, n. of a king, taught by Sâkâyanya, 15, xlvii, 287–90, 326–9.

Brihaduktha Vâmadevya, worshipped at the Tarpana, 30, 244; a Rishi, saw the Âprî verses of the horse, 44, 302; had a golden ornament at his neck, 46, 407.

Brihaspati, or Brahmanaspati, the Lord of Prayer.

(*a*) B. in mythology.
(*b*) Worship of B.

(*a*) B. IN MYTHOLOGY.

B., the lord of Brihatî or speech, 1, 6; 15, 82; meditated on the udgîtha, 1, 6; chief among domestic priests, 8, 89; is the lord of Brâhmanas, 8, 346; a form of Agni, 12, xvi sq. n.; 14, 216; 32, 82, 94; 42, 52, 110, 541, 552; 46, 292, 294; is the Brahman priest of the gods, 12, 6 sq., 215; 26, 435; 41, 122 sq.; 46, 190; B. Âṅgirasa ordains the sacrifice to men, 12, 66 sq.; the portion of the sacrifice taken out of Pragâpati was appeased by B., 12, 211, 211 n., 213; the world of B., 14, 309; the bliss of B., 15, 60, 61 sq. n.; having become Sukra, he brought forth the false knowledge, to protect Indra against the Asuras, 15, li, 342; the gods pay worship to B., 19, 78; is the Brahman (priesthood), 26, 23, 59, 59 n., 180, 219 sq.; 41, 3, 23–6, 67, 70, 82; 43, 192; 44, 64, 258, 314, 402, 411; accompanied by the All-gods, 26, 93; 44, 480 sq.; oppressed by Soma, 26, 258 sq.; the wise, 26, 286; Soma begotten by B., 26, 366; Dhâtri shaved the head of B., 29, 56, 185; put the garment of immortality on Indra, 29, 304; Pûshan has shaven B.'s head or beard, 30, 61, 217; knows the demons, 30, 212; where B. dwells, 30, 218; the Purohita of the gods, 30, 240; 41, 59; 42, 79; 44, 258; drawn by red horses, 32, 17; blew the gods together, 32, 246 sq.; represents Agni and Indra, 32, 246 sq. n.; 43, 134; offered the Vâgapeya, 41, 2 sq., 5; the upper region belongs to B., 41, 2, 59, 122; 42, 193; the highest heaven of B., 41, 23; afraid of the Earth, and the Earth afraid of B., 41, 34; plants urged forward by B., 41, 341 n.; 42, 44; is Âṅgirasa, representative of witchcraft performances, 42, xxiii sq., 127 sq.; frees from death, 42, 50, 52, 552; knows the life-bestowing gold, 42, 63; the amulet which B. tied, 42, 85–7, 610; the hostile army repulsed by B., 42, 119; Maruts, Âditya, and B., 42, 126; compact of B. with Indra and Brahman, 42, 127; with the Vasus, 42, 135; Indra, B., and Sûrya in a list of gods, 42, 160; Indra Brahmanaspati, 42, 163, 213; B. punishes him who withholds the sterile cow from the Brâhmanas, 42, 178, 660; undid Vala, 42, 193, 596; deity of Brihatî metre, 43, 53, 330; share of Savitri and lordship of B., 43, 69; lord of animals, 43, 74; the repeller of shafts, 43, 103; Indra's ally against the Asuras, 43, 192; B. and Indra, priesthood and nobility, 43, 228 sq.; the lord of the Brahman, bestows holy lustre, 44, 64; made over-lord for warding off of the fiends, 44, 465; the wind worshipped as identical with B., 44, 480 sq.

(*b*) WORSHIP OF B.

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(*j*) C. disregarded.

(*a*) MUTUAL RELATION OF THE C., THEIR DUTIES AND OCCUPATIONS.

The Brâhmana is one of Soma's mouths, with which he eats the Kshatriyas; the Kshatriya is one of Soma's mouths, with which he eats the Vaisyas, 1, 287; initiation, study of the Veda, and kindling the sacred fire ordained for the three higher c., to serve the other c. the duty of the Sûdra, 2, 1 sq.; occupations of c. in times of distress, 2, lvi sq., 211–14; 14, 20, 235 sq.; 25, 420–30; respect due to members of different c., 2, 48; 25, 53, 53 n., 55, 58; difference of c. with regard to the rules about saluting, 2, 53, 209 sq., 209 n.; 25, 52 sq.; lawful and unlawful occupations for members of the four c., 2, 123 sq., 211–14, 227–34, 234 n.; 7, 13, 136 sq., 189; 10 (ii), 112, 116 sq.; 14, 11–18, 20, 175 sq.; 25, lxxii, 325–7, 419, 499; 29, 124; 33, 54–8, 68 n.; 35, 247 sq.; precedence among the various c., 2, 125 sq., 125 n.; a king shall choose his officers from the three higher c., 2, 163; *all men must serve those who belong to higher c.*, 2, 234; the c. of Kâyasthas or scribes, 7, xxiv, xxx, 46; duties of the four c., and law regarding the relation between them, 7, 12 sq., 27–9; 8, 126 sq.; 14, 199; 25, xii, 1, 24 sq., 27, 32 sq., 400–2, 416, 478; 25, cvn.; *a Brâhmana, though only ten years old, and a member of the kingly c., though a hundred years old, must be considered as father and son; and of these two, the Brâhmana is the father. The seniority of Brâhmanas is founded upon sacred knowledge; of Kshatriyas, upon valour in arms; of Vaisyas, upon grain and (other) wealth; of Sûdras, upon (priority of) birth*, 7, 131; a rich man surrounded and waited upon by a crowd of Brâhmans, Kshatriyas, Vaisyas, and Sûdras, 21, 101; king the protector of the system of c., 7, 14; 25, 221; the peculiar laws of c. to be observed in the absence of special rules of revealed texts, 14, 4, 4 n.; *a Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sûdra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations*, 14, 129; 25, 436; Sûdras created to serve the Brâhmanas, 25, 326; Brâhmanas may appropriate property from Vaisyas and Sûdras for sacred purposes, 25, 432 sq.; the law protects the four c., 33, 8; usury allowed for Vaisyas, but not for Brâhmanas, 33, 68; a Kulika, head of a caste, 33, 89 n.; Sâgala crowded with Brâhmans, nobles, artificers, and servants, 35, 3; Vaisya and Sûdra surrounded by Kshatriya and Brâhmana, 41, 227; Sûdra, Râga, Brâhman, 42, 72; people, as compared with nobles and Brâhmanas, are like iron, as compared with gold and silver, 44, 339, 339 n.; minstrels, harlots, gamblers, eunuchs are to be neither Sûdras nor Brâhmanas, 44, 417; Brâhmanas, Kshatriyas, Vaisyas, Kândâlas, Vukkasas, hunters, merchants, Sûdras, 45, 301.

(*b*) BRÂHMANAS AND KSHATRIYAS.

Agâtasatru, the Kshatriya, teaches the Brâhmana Gârgya Bâlâki, 1, 306; 15, 100 n., 103; a Brâhmana of ten

years to be considered as the father of a Kshatriya of a hundred years, 2, 53; Kshatriyas, when assisted by Brâhmaṇas, do not fall into distress, 2, 236; *Brâhmaṇas, united with Kshatriyas, uphold gods, manes, and men*, 2, 238; Brâhmaṇas are lords over all other c., 7, 215; Gâyatrî = Brâhmaṇas, Trishṭubh = Kshatriyas, 12, 96; Kshatriyas and Brâhmaṇas represented by Indra and Agni, 12, 419; 26, 362; 44, xxii; etiquette between Brâhmaṇa and king, 15, 162 sq.; a Kshatriya sage teaches a Brâhmaṇa, 15, 204 sqq.; Kshatriyas and Brâhmans are fixed in Prâṇa, 15, 275; the monastical order of Gainas and Buddhists chiefly intended for Kshatriyas, not for Brâhmaṇas, 22, xxx sq.; the embryo of Mahâvîra removed from the southern Brâhmanical part to the northern Kshatriya part of Kuṇḍapura, 22, 190 sq., 219, 223, 226–8; a Kshatriya and a learned Brâhmaṇa must never be despised, 25, 150; mutual relation of Kshatriyas and Brâhmaṇas, rivalry between them, 25, 399, 399 n.; 43, 345 n.; 44, 131–4; from out of the priesthood (Brahman) the nobility (Kshatra) is produced, 25, 399, 399 n.; 44, 226 sq.; Brâhmaṇa the root, Kshatriya the top of the sacred law, 25, 447; by the Dîkshâ the sacrificer, of whatever c. he be, becomes a Brâhmaṇa, 26, 35; Brahman and Kshatra, two vital forces, 26, 124; prayer for the priesthood and nobility, 26, 144; 43, 231–5; 44, 294, 485 sq.; a Brâhmaṇa can be without a Kshatriya, but a Kshatriya not without a Brâhmaṇa, 26, 270 sq.; Kshatriyas learn their duties from Brâhmaṇas, 35, 233; the Bodhisattva reflects whether he should take birth as a Kshatriya or a Brâhmaṇa, 35, 272; Brâhmaṇas superior to Kshatriyas, 35, 290; was Buddha a Brâhmaṇa or a Kshatriya? 36, 25–30; Buddhist phrase 'Khattiyas and Brahmans,' 36, 127 n.; Buddhas always born as Brâhmaṇas or Kshatriyas, 36, 132 n.; Vâgapeya for Brâhmaṇas and Kshatriyas, Râgasûya for Kshatriyas, 41, xxiv sq., 3 sq., 23–5; kindling-sticks for Kshatriyas and priests, both are Agni, 41, 259 sq.; the Kshatriya must give a sterile cow to the Brahmans, 42, 177; Brâhmaṇas and Râganyas contend with one another in the theological disputations, 44, 112–15; why a Brâhmaṇa and a Râganya must perform the lute-playing at the horse-sacrifice, 44, 286 sq. *See also* Brâhmaṇas (*e*), *and* Kshatriyas.

(*c*) KSHATRIYAS AND VAIŚYAS.

The Vaiśyas serve, store up for the Kshatriyas, 12, 82, 94; Kshatra and Viś, represented by Prastara and Barhis, 12, 92 sq.; the Pravara in the case of Kshatriyas and Vaiśyas, 12, 115 n.; Kshatriyas represented by Indra (and Agni), Vaiśyas by the Viśve Devâḥ, 12, 371; 26, 220 sq.; Indra (or Varuṇa) the nobility, Maruts the people, and the nobility are the controllers of the people, 12, 387, 393, 399, 401 sq.; 26, 334 sq., 338, 395 sq. n., 396 sq.; the people are the nobleman's food, 26, 65 sq.; 41, 13, 153; 43, 125, 129, 132 sq., 132 n.; the nobility surrounded by the people, 26, 146; 44, 466; peasantry obedient to the nobility, 26, 227 sq.; 44, 227, 303; Vaiśya or Râganya at the Vâgapeya chariot race, 41, 29; king sprinkled with consecration water by a Râganya and Vaiśya, 41, 83 sq.; milk is the nobility, Surâ-liquor the peasantry, the nobility is produced from out of the peasantry, 44, 225, 228.

(*d*) THE TWICE-BORN C. OR ÂRYANS.

Three c. mentioned by the names of Brâhmaṇa, Râgan, and Viś, 1, 143, 143 n.; what wise men of the three twice-born c. approve, is virtue, 2, 72; pure men of the first three c. shall be cooks, or Śûdras under certain restrictions, 2, 104 sq.; a Snâtaka shall live in a place chiefly inhabited by Âryans, 2, 225; a Snâtaka shall always behave as becomes an Âryan, 2, 226; the three first c. called twice-born, 7, 12, 119; *those countries are called barbarous (mlekkha) where the system of the four c. does not exist; the others are denoted Âryâvarta (the abode of the Âryans)*; 7, 255; the twice-born

are the first among men, 8, 353; Saṃskâras and Veda-study for the three higher c., 8, 358; the twice-born c. and the Śûdras, 14, 9 sq.; 25, 402; twice-born men shall reside in pure countries, Śûdras anywhere, 25, 33; Âryan has three births, 25, 61; Śûdras personating twice-born men to be punished, 25, 381, 380 sq. n., 388; non-Âryan origin cannot be concealed, 25, 415; different duties of Âryans and non-Âryans, 25, 418; how far Śûdras may imitate Âryans, 25, 428–30; falsely attributing to oneself high birth, a mortal sin, 25, 441; the gods (and hence also the sacrificer who is consecrated) only commune with the three higher c. who alone are able to sacrifice, 26, 4; nobility and priesthood and the people are this all, 26, 291 sq.; cruel punishments of Śûdras proffering a false accusation against twice-born men, 33, 33; men only of the three higher c. entitled to the study of the Veda, 34, 197; 'the Śûdra and the Ârya' = all men, 42, 68, 402; Brahman (priesthood), Kshatra (nobility), and peasantry, 43, 67 sq.; Kshatra (nobility), Śûdras and Âryas created, 43, 74 sq.; prayer to be delivered from sins committed against Śûdra or Ârya, 44, 265; it is a rare chance to be born as an Ârya, for many are the Dasyus and Mlekkhas, 45, 43. *See also* Society, Vaiśya, *and* Śûdra.

(*e*) Low c. and outcasts.

Gifts which may be accepted even from an Ugra, or a Śûdra, 2, 27, 27 n., 65 sq., 65 n.; near a Śûdra, a Kâṇḍâla and an outcast, as near a burial-ground, the study of the Veda must be interrupted, 2, 34, 261; 7, 124; 14, 121 sq., 210; 29, 81, 324; he shall not study the Veda in a village where Kâṇḍâlas live, 2, 34; 14, 64; 29, 324; food brought or looked at by an Apapâtra, Śûdra, Ugra, outcast, or Nishâda is impure, 2, 60, 60 sq. n.; 7, 163; 14, 69; 25, 162–4; intercourse with outcasts and with Apapâtras forbidden, 2, 74; 7, 133, 187 sq.; 14, 5, 109, 230; 25, 497; penance for a Brâhmaṇa who has served a man of 'the black race,' 2, 87, 87 sq. n.; how one should behave towards teachers and relations who have lost their c., 2, 88; it is sinful and defiling to touch or speak to, or look at a Kâṇḍâla, outcast, or Mlekkha, 2, 103; 7, 94 sq.; 14, 121, 171, 183; 25, 119, 183; dogs, outcasts, and Kâṇḍâlas receive a share at meals, 2, 122; 14, 50; 25, 92; outcasts do not inherit, 2, 133; 14, 89; 25, 372 sq. and n.; 33, 194; a funeral meal looked at by dogs, Apapâtras, Śûdras, Kâṇḍâlas, or outcasts, is defiled, 2, 145, 259; 7, 250; alms may be accepted from all c. except Abhiśastas and outcasts, 2, 190; garments of the mourners to be given to men of the lowest c., 2, 254; the crow, the Kâṇḍâla among birds, 2, 266 n.; those who associate with outcasts, become outcasts, 2, 278, 280; 14, 222; 25, 467 sq. and note; definition of the term outcast, 2, 280; women become outcasts by intercourse with men of lower c., 2, 281; the seven lowest c., 7, 29 n.; funeral ceremonies for outcasts, 7, 93; mire and water defiled by being touched by low-caste people, 7, 102; during penance one must not speak to Śûdras and outcasts, 7, 151; 25, 476; sin of living as a Vrâtya or outcast, 7, 176 sq.; 25, 442, 442 n.; after having bathed, he must not converse with low-caste persons, or outcasts, 7, 205; a Snâtaka must not speak to low-caste persons, 7, 228; Śvapâka, the lowest of c., 8, 65; 10 (ii), 23; 45, 50, 55, 59; Kshatriyas became Vṛishalas, 8, 295; Buddha's definition of an outcast, 10 (ii), 21–3; law about outcasts, 14, 67 sq.; penance for intercourse with low-caste and outcast females, 14, 104; cohabitation with Apapâtra women and female outcasts, an Upapâtaka sin, 14, 219; outcasts shall live together, sacrificing for each other, teaching each other, marrying amongst each other, 14, 220; no Vṛishala or Vṛishalî should touch a woman in her courses, 15, 219; is intercourse with the sons of outcasts permitted? 14, 220 sq.; associating with outcast teachers or

pupils is sinful, 14, 239; a Snâtaka shall not travel with outcasts, Vrishalas, or Sûdras, 14, 243; 30, 87; Vrâtyas or outcasts, excluded from initiation, 25, 37, 405–7, 406 n.; he who neglects the twilight devotions becomes an outcast, 25, 49; outcasts excluded from Srâddha feasts, 25, 103; alliance with outcasts through Veda or marriage, 25, 105; a Snâtaka shall not dwell in a country swarming with men of low c., 25, 138, 141; flesh of animals slain by Kândâlas is pure, 25, 192; Kândâlas and Svapakas, their mode of life and occupation, 25, 414 sq. and n.; penance for sacrificing for Vrâtyas, 25, 471; outcasts unfit to be witnesses, 33, 89; Kândâlas used for searching after a thief, 33, 206; gifts not to be accepted from outcasts, 33, 220; occult sciences described as the arts of Kândâlas, Sabaras, Dravidas, &c., 45, 366. *See also* Initiation (Vrâtyas), Sins (Abhisastas), *and* Sûdras.

(*f*) Mixture of c., mixed c.

Low mixed c. of Kândâlas, from union of Sûdra with a Brâhmana woman, 1, 82, 91; 2, 103, 103 n.; 15, 169; 25, 343, 404 sq., 411; definition of, and law regarding mixed c., 2, lx sq.; 7, 66 sq.; 14, xxv, 94, 94 n., 196–8; 25, lxxi sq., lxxxi, 402–18; 33, 186–8; union of a twice-born man with a Sûdra wife is sinful and degrading, 2, 69; 7, 112; 10 (ii), 49; 14, 70, 228, 228 n., 244; 25, 466 sq. and n.; cohabitation of Âryan women with Sûdras, and Âryan men with Apapâtra women causes impurity, 2, 74 sq.; low mixed c., Paulkasas, Vainas, 2, 103, 103 n.; 15, 169; mixed c. of Nishâdas, 2, 103 n.; 7, 163; 14, 228; 25, 163; 30, 317; intermarriage between different c. sinful, 2, 130 sq.; 25, 184, 184 n.; the son of a Brâhmana who follows the profession of a Kshatriya, and the son of a Sûdra born from a Brâhmana woman defile the company at a Srâddha, 2, 145; those who have been killed in trying to prevent mixture of c. go to heaven, 7, 18; crimes degrading to a mixed c., 7, 138; 25, 444, 455; intermingling of c. results from neglect of rites, 8, 41, 55; in order to prevent a confusion of c., Brâhmanas and Vaisyas may take up arms, 14, 20, 236; a Brâhmana who has intercourse with a Kândâla female becomes an outcast, or a Kândâla, 14, 235; a teacher's wives of equal or of different c., 25, 68 sq., 68 n.; learning and an excellent wife may be acquired even from men of low c., 25, 72 sq., 72 n.; intermarriage between different c., 25, 75, 77–9, 83, 86; great offence of a Brâhmana, who, being invited to a Srâddha, dallies with a Sûdra woman, 25, 111; intercourse with a Sûdra female after having partaken of a Srâddha dinner injures the manes, 25, 121; by intercourse with inferior people a Brâhmana becomes a Sûdra, 25, 167; if there were no punishments, a confusion of c. would arise, 25, 219; 33, 216; king's consort must be of equal c., 25, 228; intermixture of c. to be prevented by the king, 25, 285; arms may be taken up when the twice-born c. are threatened with destruction, 25, 314, 314 n.; mixture of c. caused by adultery, 25, 315, 315 n.; seduction of maidens by men of lower c., 25, 317 sq.; females of low birth attained the qualities of high-born husbands, 25, 331 sq.; confusion of c. caused by Vena, 25, 339; standing of wives of different c., 25, 342 sq.; offspring of Âryan father and non-Âryan mother preferable to offspring of non-Âryan father and Âryan mother, 25, 417 sq.; those who have intercourse with women of the lowest c. are reborn as Pretas, 25, 497; mixed assemblages (of members of different c.) are illegal, 33, 154; intercourse with unchaste women, but not of higher c., permitted, 33, 180 sq.; pañkaganâh = the four c. and the Nishâdas, 34, 262; a man of a mixed c. shall kill the dog at the horse-sacrifice, 44, 279 n.; the Sûdra woman is the Ârya's mistress, 44, 326; the son of a Vaisya woman not initiated, 44, 326.

(*g*) RELIGIOUS VIEW OF C.

Men are reborn in higher or lower c., according to their actions, 1, 82; 2, 102 sq., 103 n., 126; 7, 144; 8, 322; 25, 485, 496 sq.; 45, 15; a Brâhmaṇa should be chosen as a teacher, Kshatriyas or Vaiśyas only in times of distress, 2, 111; 14, 154; origin or creation of c., 8, 59; 12, 296; 14, 25; 15, 89 sq.; 25, 14, 14 n., 24 sq., 26 n., 326, 413; 43, 74 sq.; c. and Âśramas, 8, 315 sq.; 22, xxxi sq.; the three qualities in the three c., darkness in the Śûdra, goodness in the Brâhmaṇa, 8, 329; a Bhikkhu's power of remembering to what c. he belonged in a previous birth, 11, 216; the c. system, and the Brâhmaṇas, 12, xii sq.; Indra, Agni, Viśve-devâs represent nobility, priesthood, and peasantry, 12, xvi–xviii; 43, 342, 344; ceremonies of excommunication and readmission of a sinner, 14, 77 sq., 216; 25, 468–70; a Snâtaka shall beg from Brâhmaṇas, Kshatriyas, Vaiśyas, and Carpenters, 14, 159, 159 n.; manes of the four c., 25, 112; four c. known by the Veda, 25, 505; three metres corresponding to the three c., 29, 59 n.; Snâtaka prays to become beloved among Brahman (i.e. Brâhmaṇas), Vaiśyas, Śûdras, and kings, 30, 167; the sacrifice is for the three c., 30, 315–17; all the four c. are fit for the knowledge of the Itihâsas and Purâṇas, 34, 229; there are four c., but none of them vomits Soma, 41, 131; sacrificial offerings mystically identified with Brahman (priesthood), Kshatra (nobility), and Viś (people), 44, 41; men of all the four c. seized at the Purushamedha, 44, 409 sq., 413, 417; protection invoked for Kshatra, Brahman, and Viś, 44, 496; if there were only one Soul, there could not be Brâhmaṇas, Kshatriyas, Vaiśyas, and Śûdras, 45, 418; difference of c. results from the soul's connexion with a body, though all souls are parts of Brahman and equal, 48, 564 sq.

(*b*) RELIGIOUS RITES DIFFERENT ACCORDING TO C.

Difference of c. with regard to initiation, 2, 3 sq., 175–7; 7, 114 sq.; 14, 56–8, 150–2; 25, 36–9; 29, 58–60, 66, 70 n., 187 sq., 303 sq., 307, 309–11, 399 sq.; 30, 63 sq., 64 n., 137, 139, 148 sq., 270 sq., 274; difference of c. with regard to the rules for Brahmaḱârins, 2, 9 sq., 12, 21; 8, 217; 29, 308; 32, 232–4; a Brahmaḱârin should not beg from low-caste people, 2, 11, 11 n.; difference of c. with regard to sipping water, 2, 58 n.; 7, 199; a Brahmaḱârin shall not eat in the house of Kshatriyas, Vaiśyas, or Śûdras, 2, 66 sq.; penances for murder of members of the four c., 2, 78–80, 83, 284 sq.; 14, 107 sq., 212; penances different for different c., 2, 84; 7, 168 sq., 175; 14, 162, 301; difference of c., and reception of guests, 2, 110, 110 n., 207; 7, 216; 14, 239; 29, 198, 274; 30, 172, 277; gifts produce different merit according to the c. of the receiver, 2, 203; rules regarding impurity for the different c., 2, 249, 252 sq.; 7, 87, 89, 93–6; 14, 21, 29, 167; gifts which a Brâhmaṇa may accept from members of all c., 2, 265; difference of c. with regard to forbidden food, 7, 39; difference of c. and funeral ceremonies, 7, 75; certain intoxicating drinks unclean for a Brâhmaṇa, but not for a Kshatriya and a Vaiśya, 7, 95 sq.; 44, 233; wives of different c., their participation in religious duties performed by the husband, 7, 111 sq.; different names to be given to children of the four c., 7, 113, 113 sq. n.; 25, 35; 29, 297 sq.; different forms of calls for the four c., 12, 28, 28 n., 452; Havishkṛit formulas for members of the four c., 12, 28, 28 n.; difference of c. with regard to constructing the sacred fires, 12, 207 n.; different seasons suitable for the Agnyâdheya for the three c., 12, 290 sq.; different marriage rites for different c., 14, 206 sq.; 25, 79–82; bathing before sandhyâ prescribed for all c., 14, 246; an ascetic may beg alms from men of all c., 14, 281; difference in ceremonies

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(*i*) THE C. AND THE LAW.

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(*j*) C. DISREGARDED.

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(*a*) In Indian religions.

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Cow, cows.

(*a*) Sacredness of the c. and its products.
(*b*) C. in mythology and mysticism.
(*c*) Miscellaneous.

(*a*) SACREDNESS OF THE C. AND ITS PRODUCTS.

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(*c*) Miscellaneous.

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Cow-dung, *see* Cow (*a*).

Cow-pen, *see* Cow (*a*).

Craftsmen, *see* Labourers.

Crane, *see* Birds (*b*).

Craving, *see* Desire, *and* Ta*n*hâ.

Creation.

(*a*) In Indian religions and philosophies.
(*b*) In Zoroastrianism.
(*c*) In Islâm.
(*d*) In Confucianism and Tâoism.

(*a*) In Indian religions and philosophies.

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(*b*) In Zoroastrianism.

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Death.

(*a*) D. personified, a deity.
(*b*) D. in religious belief and philosophy.
(*c*) D. in religious ceremonies.

(*a*) D. PERSONIFIED, A DEITY.

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(*b*) D. IN RELIGIOUS BELIEF AND PHILOSOPHY.

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(*a*) In Iran.
(*b*) In India.
(*c*) In China.

(*a*) In Iran.

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(*b*) In China.
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(*a*) In India.

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Fathers (Pit*ris*, Manes).

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(*b*) The F. and Morality.
(*c*) Worship of F.

(*a*) THE F. IN MYTHOLOGY.

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Female, female ascetics, females, *see* Women.

Ferîdûn = Thraêtaona, q. v.

Festivals: Ashṭakâ (Anvashṭaka, Ekâshṭakâ) f., 2, 36; 13, 130; 14, 270; 17, 211; 25, 148, 148 n., 152; 29, 102–5, 205–9, 223, 341–5, 414, 417–24; 30, 80, 97–113, 232–6, 293 sq., 304 sq.; 36, 331; during certain f. recitation of the Veda is forbidden, 2, 36, 42, 42 n., 263 sq.; 14, 65, 65 n.; 29, 115, 142, 414; 30, 80; to be kept by a king, 2, 236, 236 n.; observance of the seasons, 10 (ii), 41 sq.; *see also* Seasons; f. of the Gaṅgâ and the Mahî, 17, 25; 20, 359; a f. celebrated by children, with their

ornaments on, and decked with garlands, 17, 63; f. on the mountain-top at Râgagaha, 20, 71, 168; white cloth spread out for ceremonial purposes, 20, 127–9; in honour of gods or sacred places, 22, 92; Gaina monks or nuns should not accept food at f., 22, 92–7; duty of Brâhmaṇas to invite neighbours to f., 25, 322; the Âgrayaṇa, or partaking of the first-fruits, 29, 98 sq.; a f. in the autumn month of Âśvayuga, 29, 130, 203, 332 sq., 415; 30, 92 sq.; the Kaitra f., 29, 132; 42, 666; a f. on the Mâgha day, after the Praushṭhapada full moon, 29, 209, 331 sq.; ceremonies at different times of the year, 30, 304 sq.; the Indramaha-f., 42, 353, 510; the spring-f. during the Âgrahâyaṇa full moon, 42, 365, 551; f. of Indra's banner, 49 (i), 11 n., 89; Mârgaśîrsha and Śrâvaṇa f., *see* Serpents; monthly f., *see* Sacred times;—celebration of the season f., Gâhânbârs, a good work, 4, 301 sq., 315, 315 n., 327–43; 5, 91–7, 208, 351, 351 n., 363, 387–9, 388 sq. n., 391; 18, 157, 157 sq. n., 161, 161 n.; 24, 27, 27 n., 100, 264; 31, 367; 37, 15–17, 15 n., 84, 95, 167, 173. 422, 429, 434, 440 sq., 477, 483; 47, 154 sq., 154 n.; celebration of the Rapîtvîn, 5, 95 sq., 352; 37, 477; in honour of the Fravashis, 5, 315, 315 n.; the Hamaspathmaêdha (All Souls) f., 23, 192 sq., 192 n.; sacred cake to be consecrated every year on the day Khurdâd of the month Fravardîn, 24, 314 sq., 314 n.; monthly (mâhya) and yearly (yâirya) f., 31, 198, 205, 210 sq., 216, 220, 335, 338; *see also* Mâhya; the five Gâtha-days, and the Ardibahist, 31, 367;—drinking f. in the districts, 27, 56; 28, 435–46; public banquets, 27, 57 sq.; 28, 446, 454–7.

Fetters, the ten, or Sanyoganas, to be broken before entering on the Noble Path, 11, 222; removed by thorough penetration, 11, 307.

Fiend, *see* Mâra.

Fiends, *see* Demons.

Filial piety, *see* Family (*b*).

Final beatitude, liberation, release. *See* Emancipation.

Fines, *see* Punishment.

Firdausi, *see* Shâh Nâmah.

Fire.

(*a*) The element f.
(*b*) The god F.
(*c*) Purity, resp. defilement, of f.
(*d*) F. worship in India: the sacred f.
(*e*) F. worship in India: the three or more sacred fires.
(*f*) F. worship in India: the Agnihotra or f.-offerings.
(*g*) F. worship in Iran.

(*a*) THE ELEMENT F.

F. produced from the Sat, or the Brahman, 1, 93, 100; 38, 20–2; 48, 532–4; produces water, 1, 94, 100, 117 sq.; 38, 22 sq.; red the colour of f., 1, 95, 96; its subtlest portion becomes speech, 1, 96–8; breath is merged in f., at death, 1, 101, 108; is merged in the Highest Being, at the death of the body, 1, 101, 108; united with air, warms the ether, 1, 117; meditation on f. as Brahman, 1, 118, 304; worldly uses of the f., 4, 115–19; first production of f., 5, 55 sq.; 42, xxvii, xxx; diffused through the six substances, 5, 159; Aharman mixed darkness and smoke with the f., 5, 163; 'the Good Diffuser' in men and animals, 5, 184 sq.; in plants, waters, and heaven, 5, 185; 42, 54, 191 sq., 571; 43, 184; the nature of wisdom is just like f., 5, 394; ordeal by f., 7, 59; 31, 39, 51; 37, 59; the internal f. of digestion (Vaiśvânara), 7, 59; 8, 113; 11, 260, 260 n.; 34, 89 sq., 92, 143 sq., 146 sq.; 35, 244, 244 n.; 36, 97; 48, 287, 290–4; the f. of knowledge, 8, 279, 279 n., 308; is the first of the elements, 8, 353, 353 n.; God speaks to Moses from the f., 9, 35, 35 n., 100, 111; resides in the right ear of a goat, in the right hand of a Brâhmaṇa, in water, and in Kuśa grass, 14, 160; takes up water, 14, 162, 162 n.; the seven tongues or flames of the f., 15, 31; 33, 14, 14 n.; 49 (i), 197; the simile of the sparks and the f. (individual souls and Brahman), 15, 34; 34, 277 n., 279; 38, 29, 30, 61, 62, 139; the Self compared to the f. produced by the two araṇis, 15, 236 sq.; God is like the f. that has set in the ocean, 15, 265; the

symbol of f., tending upwards, 16, 243; the vital f. in the life of creatures, 18, 42, 42 n., 172, 172 n.; 24, 265 sq.; churning the f., 19, 161, 174, 302; 26, 90–2; 42, 460 sq.; 44, 188; 46, 302–6; the f. of lust, malice, and delusion, 19, 186; 36, 197, 257, 257 n., 260, 366; means of producing f., 20, 292, 292 n.; 27, 449 sq.; 35, 85, 85 n.; the f.-bodies live only three days, 22, 7 n.; sins caused by actions injuring the souls in f., 22, 7 sq., 67, 67 n.; 45, 293, 358; nature of f. and water, 24, 123 sq.; sprang from water, 25, 399, 399 n.; 33, 114; false oath permitted for the sake of fuel, 27, 273; springs from air, 34, lii, 20–2; 48, 535 sq.; the Lord constitutes the Self of the intestinal f., 34, 92, 147, 149; 48, 248; f.-extinguishing apparatus, 35, 67 sq.; all on f. is this endless becoming, 36, 200; water is dissolved into f., and f. into air, 38, 26; is Sâman, 38, 345–9; is sun, wind, earth, 41, 317; as vital air, 41, 317; is immortality, 41, 366; the different kinds of f., 42, 54; fever and f., 42, 565; breath fashioned from f., 43, 4; is kindled by the breath, 43, 399; one of the six doors to the Brahman, 44, 66 sq.; gold made a type of f., 44, 125; why it does not blaze unless fanned or kindled, 44, 130; ordinary f. is a promiscuous eater, an eater of raw flesh, 44, 201; origin and feeding of f.-bodies, 45, 397, 397 n.; the infant Zoroaster rescued from f., 47, 36 sq.; f. of torment, *see* Hell (*a*, *c*). *See also* Parables (*f*), *and* Vaiśvânara.

(*b*) THE GOD F.

F. carries the offerings to the gods, 2, 71; 12, 230 sq.; 25, 167; worship of Agni and Âtar, 4, lii; F. (the son) of Ahura-Mazda, 4, 101; 23, 120; 31, 37, 41, 80, 84, 96, 102, 260, 284 sq., 313–16, 319; 37, 453 sq.; 47, 67; 'f.-creature' and other names wherein is the word f., 4, 203, 203 n.; sacrifices to the F., 4, 206 sq., 217, 223; 5, 337; Aharman's conflict with the F., 5, 17, 19, 184–6; Bûrzîn F., 5, 38, 41, 173, 229; the F. Vâzist opposes the demon Apâôsh, 5, 171; the F. Frôbâ, 5, 229; Krishna is F. among the Vasus, 8, 88, 97; the moon together with the f., upholding all beings, 8, 257; is all the deities, 8, 276; the presiding deity of speech, 8, 338; is the lord of the elements, 8, 346; f. is male, water is female, 12, 9 sq.; 18, 410; gold is the firstborn of F., 14, 134; the protector of vows, 14, 305; Fravashi of F. worshipped, 23, 200; morning service of the F., 23, 322 n.; prayer to the F., son of Ahura-Mazda, 23, 334; 31, 307 sq.; Bhrigu, offspring of F., 25, 169, 169 n.; a guardian of the world, 25, 185, 216 sq.; the spy of the world, 25, 274; the King in the character of F., 25, 396 sq., 397 n.; made to consume all things by Bhrigu, 25, 398, 398 n.; is the mouth of the gods, 29, 254; 33, 109; Ahura and his F. and mind protect Zarathustra, 31, 132, 138; Ahura-Mazda will give his gifts in connexion with the F., 31, 147, 150; Ahura invoked for a sign from the holy F., 31, 177, 182, 182 n.; Ahura-Mazda's son, worshipped, 31, 196 sq., 196 n., 199, 204, 205 sq., 208–10, 212, 214–16, 218 sq., 220, 222–5, 227, 251, 256, 258, 270–2, 274–7, 320, 323, 325, 331, 346, 348, 351, 353, 358, 374, 381–4; 37, 184; the herds which have the f. and its blessings, 31, 360; enmity of F. to Keresâsp, 37, 198 sq., 199 n.; assisted by truth, 37, 355; deity and metre, 43, 53; created, 43, 380, 402; the glory of Zoroaster descends from endless light to f., and from f. to the mother of Zoroaster, 47, 18 sq., 139; assists Zoroaster in converting Vistâsp, 47, 67–9, 164. *See also* Agni, *and* Âtar.

(*c*) PURITY, RESPECTIVELY DEFILEMENT, OF F.

Do not rinse the mouth or spit before the f., 1, 29; rules about the treatment of f., 2, 56, 56 n., 128 sq.; a means of purifying, 2, 66 sq.; 7, 96, 98, 101, 103; 14, 60, 121, 160 sq., 188, 190, 241; 25, 187; 33, 109; sin of defiling, extinguishing f., precautions that it may not be contaminated, 4, lxxvi, lxxvi n., lxxviii, 50, 50 n., 82, 121 sq., 186, 285; 5,

lxi, 248 n., 255 sq. and n., 258, 281–3, 285, 300, 307, 334 n., 396; 7, 227; 14, 36; 18, 229, 310 sq., 371–4, 376–80, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 37, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186–90; 47, 101; 48, 565; does not kill, 4, 49, 52, 52 n.; purification of the f., defiled by the dead, 4, 113–15, 142 sq.; 37, 160; the cleanser delights the f., 4, 133; trembles in front of boiling water, 4, 283, 283 n.; 24, 311; is always pure, 14, 132; 25, 398; 33, 216; purified by Ka, 14, 331; the purity of the sacred f., 18, 258; must be cold before the ashes are removed, 24, 311 sq.; contaminated by a menstruous woman, 24, 332; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 31, xix; water and f. disturbed by untruth, 37, 73; wounded by being poked, 41, 49 sq.

(*d*) F.-WORSHIP IN INDIA: THE SACRED F.

The pupil comes to the teacher with f.-wood in his hand, 1, 60, 85, 135, 139 sq., 306; 15, 33, 271; 44, 53 sq.; the departed is carried to the f. (of the funeral pile) from whence he sprang, 1, 79; rules about the sacred f., 2, 1 sq., 201, 201 sq. n.; 25, 104, 108; 29, 385 sq.; 30, xxvi, 138; 38, 306; daily worship of the f., 2, 16 sq.; 25, 151 sq., 239; 29, 286 sq.; at night one should not study in a wood where there is no f. nor gold, 2, 44; before placing fuel on the f. it must be sprinkled with water, 2, 55; the sin of abandoning one's sacred f., 2, 69, 256 sq. and n.; 7, 135, 176; 25, 103; is a sacred object, 2, 94; 14, 36; 33, 222; a Brahmakârin, when on a journey, shall throw part of the alms into the f. (instead of offering it to the teacher), 2, 135 sq.; the ascetic lives without a f., 2, 154; 14, 283; kindling of one f. enjoined for the hermit, 2, 155, 155 n., 157, 195; 14, 45, 259; 25, 199; money may be taken, to defray the expenses of religious rites, from a rich man who does not kindle the sacred f., 2, 273; oblations in the f. part of penances, 7, 151; the sacred f. kindled at the wedding, 7, 191; 14, 42, 236; 25, 87; 29, 170 sq.; 30, 193, 261; on entering the place where sacred f. is kept, let him raise his arm, 7, 228; 14, 245; 25, 138; the student's daily worship of the sacred f., by bringing a log to it, 8, 360; 14, 156 sq.; 25, 42, 50, 62, 64; 29, 75 sq., 191, 307–9, 313; 30, 66 sq., 155 sq., 159 sq., 271 sq., 274; 44, 48 sq.; the ascetic keeps a f., 8, 362; worshipped by Brâhmaṇas, 10 (i), 90; (ii), 74; worshipping of the f. does not purify, 10 (ii), 41; feeding the sacrificial f., recommended by Mâra, 10 (ii), 69; the principal thing in sacrifice is the sacred f., 10 (ii), 105; origin of the f.-ritual of the Vâgasaneyins, 12, xxxi sq., xxxv; the raw flesh-eating, corpse-eating, and the sacrificial f., 12, 33 sq.; Paryagnikaraṇa, carrying the f. round a sacred object, 12, 45 sq., 45 n.; 26, 187 n.; 44, xli, 307; is the womb of the sacrifice, 12, 141 sq.; 26, 19 sq.; 44, 3; the f. in the sacrificer's innermost soul, 12, 311 sq.; he who speaks the truth worships the f., 12, 312 sq.; Brâhmaṇas who keep no sacred f. are like Śûdras, 14, 33 sq. and n.; teacher compared with the sacred f., 14, 40 sq.; a Snâtaka should not pass between a f. and a Brâhmaṇa or between two fires, 14, 61; sin of extinguishing the sacred f., 14, 104, 114; the Snâtaka must keep a sacred f., 14, 159; touching f. after dinner, 14, 263; younger brother must not kindle the sacred f. before the elder, 14, 329; the rite of the Âtharvaṇas of carrying f. on the head, 15, 42; 38, 186, 189 sq.; 48, 629, 631; Kâśyapa gave up f.-worship, 19, 188 sq.; Śrâddha offerings made in the sacred f. or in the hand of a Brâhmaṇa, 25, 114; stealing a sacred f., 25, 312; taking fuel for the sacred f. no theft, 25, 313; sacrificial food offered only in f., 26, 59 sq., 178 sq.; 44, 283; what he offers in the f., thereby the gods exist, 26, 154; the sacrifice is f., 26, 171; carrying the

f. round the animal victim, 26, 177 sq., 186 sq.; 29, 176 sq.; 30, 234 sq.; 44, xxvi, 307, 307 n., 410 sq.; Agnyâdheya or the setting up of the sacred domestic f., 29, 12–14, 12 n., 20, 270–2, 276 sq.; 30, 14 sq., 201–3; Agnipra*n*ayana, the carrying forward of the f., 29, 23, 162; a man setting out on a journey makes the f. enter himself or the two kindling-sticks, 29, 133 sq.; 30, 203; expiatory rite, if the sacred f. goes out, 29, 134; 41, 263–5; preparing the place for the sacrificial f., 29, 162; the domestic f. to be kept and worshipped, 29, 172, 269; 30, 261, 267; a f.-brand thrown into the direction whence danger is expected, 29, 231 sq.; renewal of the sacred f. after a death or other calamity, 29, 246–8, 246 sq. n.; the two kindling-sticks handed over to the sacrificer, 29, 265–8; sprinkling water round the sacrificial f., 29, 378; 30, 141 sq.; the Sûtikâgni or f. used at the confinement, 30, 211, 214; placing the f. in the new-built house, 30, 285 sq.; one who has forsaken his f. cannot be a witness, 33, 87; the king must worship those who keep a sacred f., 33, 346; a wife deceased before her husband takes away his sacred f., 33, 377; charm to ward off danger from f., 42, 147, 514–16; is the immortal element of sacrifice, 43, 326 sq.; the sacrificial horse coupled with the sacred f. (Arka), as the representative of Agni-Pragâpati, 44, xviii; the f. is faith, the ghee is truth, 44, 46; by sacrificing with f. produced by two Ara*n*is of A*s*vattha tree, Purûravas becomes a Gandharva, 44, 73 sq.; churned out at the seasonal sacrifices, 44, 77; these worlds have light on both sides, through f. on this side, and through the sun on yonder side, 44, 149; by means of the circumambient f. enemies are shut out from sacrifice, 44, 271; tending the f., cannot be a means of reaching perfection, 45, 294 sq.; the rubbing of f. by two firesticks represented as an act of generation, 46, 302, 304 sq.; circumambulated, *see* Circumambulation. *See also* Agni (*o*).

(*e*) F.-WORSHIP IN INDIA: THE THREE OR MORE SACRED FIRES.

Pupils attend the teacher's s. f., 1, 64; the s. f. teach Upako*s*ala, 1, 64–7; libations in the Gârhapatya, Dakshi*n*a, and Âhavanîya f. as penances, 1, 70; the doctrine of the five f., heaven, rain (Parganya), earth, man, woman, and our being born in them, 1, 78–80, 80 n., 84; 15, 207 sq.; 34, lxxxiii, cviii; 38, 101–32, 186–9, 233–5, 298, 383, 400, 403; 48, 273–7, 585, 595, 652, 753; as members of the Vai*s*vânara Self, 1, 89; the teacher holds, with regard to alms, the place which the Âhavanîya f. holds with regard to a sacrifice, 2, 14; the three f. at a sacrifice, 2, 117, 117 n.; 14, 56, 192–5; 25, 71 sq.; 30, 321–3, 353, 363 sq.; 48, 291; the hermit with wife and children and his sacred f., 2, 156; 7, 276; to be kept by a king, 2, 161; sin of extinguishing or neglecting the s. f., 2, 287; 14, 4 sq.; 25, 438, 442 sq.; 44, 82–5, 187–96; he must not eat in a house where the s. f. are preserved, 7, 221; one who keeps five f. sanctifies a company, 7, 254; 14, 19; 25, 110, 110 n.; the ascetic repositing the s. f. in himself, 7, 279; 14, 275 sq., 280, 291; 25, 203, 205; to be regardless of fruits of action, not discarding the s. f., is renunciation, 8, 67; one of the ten f. at the allegorical sacrifice of the sense-organs, 8, 261; Âhavanîya and Gârhapatya f., 8, 262; 12, 207 sq.; 44, 516, 535; 46, 236, 238; the sacrificer sleeps in one of the chief f.-houses, 12, 1, 6; preparation of the sacrificial f., 12, 1 sq., 87–92, 95–114, 230–2; only oblations offered in blazing f. are successful, 12, 146, 174; they strew grass round the f., for the sacrifice dreads nakedness, 12, 208; the Gârhapatya f. is a house, 12, 272; the Agnyâdhâna (Agnyâdheya) or establishment of the s. f., 12, 274–322; 25, 438; 43, 296, 296 n.; 44, 1 n., 2; producing (churning) the s. f., 12, 275, 292–5, 293 n., 294 sq. n., 311 sq., 389, 389 n.; the Punarâdheya or re-establishment of the s. f., 12, 285, 285 n., 313–22, 313

n.; 46, 368; so long as he has not set up the s. f., the sacrificer is a mere man, 12, 292, 294; Sabhya or hall f. kept up by Kshatriyas, 12, 302 n.; Agnyupasthâna, or worship of the s. f., 12, 338–60; the householder worships the s. f. when setting out on a journey, and returning home, 12, 357–60; Samidhs (kindling-sticks), 12, 400 n.; 44, 567; the Prâ*n*as, Apâna, &c., identified with the s. f., 15, 279 sq.; 44, 190; the three s. f. form the mouth-endowed body of the Self, 15, 308; meditation on the s. f., 15, 331 sq., 334; the s. f. injure him who neglects sacrifices, 25, 133; made to blaze when portents interrupt the Veda-study, 25, 145; kindled again after cremation of the wife, 25, 198; the dhish*n*yas or hearths, 26, 147–55, 148 n., 441–6; 41, 317 sq., 317 n.; 43, 241–5, 358, 360; if weakness comes upon the sacrificer, he is led to the Âhavanîya f., 26, 148, 148 n.; kindling the sacrificer, 26, 385 sq., 386 n.; the sacrificial f. at Sattras, 26, 441–6; where the wife and the f. are, this is the home, 29, 89; restore a sick person to health, 29, 236; are fond of the village, 29, 236; the s. f. at the funeral, 29, 238 sq., 242 sq., 356; 44, 175; the fiction concerning the three s. f., 34, 146; as the Gârhapatya the highest Self may be represented because it is the Self of all, 34, 150; a sixth f. mentioned by the Vâ*g*asaneyins, 38, 187–9; the making of the fire-pan (ukhâ), 41, 229–46; 44, 579 sq.; building of the Gârhapatya hearth, 41, 298–319; 43, 117–21; spells put into the s. f., 42, 76; Ukhya f. carried in a pan for a year, 43, 191 n., 198, 198 n., 272 sq., 272 n., 308, 324; Agnisava, 43, 298, 298 n.; the f.-pan a womb, 43, 341; f.-pan represents the universe, 43, 353 sq., 354 n.; thirty-six thousand Arka-f. produced by Mind, Speech, &c., 43, 375–80, 375 n.; the sacrificial f. to be laid down at new moon, not under an asterism, 44, 1 sq.; the offerer of the Agnihotra kept up by his f., 44, 47; Anvâhârya-pa*k*ana f., 44, 83, 178, 183; whilst he is offering the Agnihotra, the Sacrificer's f. become worn out, and he renews them again by the animal sacrifice: with the f. the Sacrificer and his house and cattle are worn out and renewed, 44, 118 sq.; the s. f. long for flesh, 44, 119; worshipped to avoid being driven from one's home, 44, 126; symbolism of the four sacrificial f. at the animal sacrifice, 44, 127; animal sacrifice in the s. f. thrown together, 44, 174; the three f. are the three worlds, 44, 178; he who lays down his two f. spreads himself all over these worlds, 44, 178; how the sacred f. are to be treated when the Agnihotrin dies, 44, 197–200; by burning the Sacrificer they unite him with his f., 44, 200–2; the f. by which the dead Sacrificer is burnt, lovingly touch him even as sons their father, 44, 204; sacrificial f. not kept up by the Kâśis, 44, 401; the sacrificer of a Purushamedha takes up the two f. within his own self, 44, 412; Âgnîdhra (n.) or f.-shed, 44, 515; the three sacrificial f. the heads of Agni, 46, 168; establishment of s. f. not obligatory for those whose condition of life involves chastity, 48, 698.

(*f*) F. WORSHIP IN INDIA: THE AGNIHOTRA OR F.-OFFERINGS.

Five A. oblations offered to the Prâ*n*as, 1, 89–91; 15, 279 sq.; 38, 249–52; 48, 294 sq.; as hungry children sit round their mother, so do all beings sit round the A., 1, 91; he who offers the A. with a full knowledge of its purport, offers it in all worlds, in all beings, in all Selfs, all his sins are burnt, 1, 91; the inner A. is better than the ordinary A., 1, 283; 8, 191; 38, 263; reception of a guest during an A., 2, 118 sq.; meal time regulated by A., 7, 218; the A. as the first among sacrifices, 8, 353; 15, 30 sq., 51 sq.; 17, 134; 25, 130, 130 n., 132; 44, 502; 45, 138; the A. or Morning and Evening Libations, and the worship of the fires, 12, 173, 186, 322–60, 374 sq., 374 n., 407, 415, 443 sq.; 26, 37, 37 n., 390; 43, 274, 297, 297 n., 299, 356; 44, xiv,

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(*g*) F. WORSHIP IN IRAN.

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(*a*) In China.
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(*a*) In Zoroastrianism.
(*b*) In Brahmanism.
(*c*) In Buddhism.
(*d*) In Islâm.
(*e*) In Chinese religions.

(*a*) In Zoroastrianism.

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(*e*) In Chinese religions.

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G

*G*âbâla, *see* Satyakâma *G.*, *and* Mahâ*s*âla *G.*

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*G*eta, a prince from whom Anâthapi*nd*ada obtained the *G*etavana, 19, 216 sq. and n.; 20, 187 sqq.; 49 (i), 193 sq.

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Ghaura, *see* Ka*n*va G.

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Gigghakûṭa, 'Vulture's Peak,' n. of a mountain, 10 (ii), 80.

Gihin, Pali t.t. = Gahaṭṭha, householder, 10 (ii), x.

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Gina, title used by Buddhists and Gainas, 22, xix sq.; title of Ma-

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Ginas, whatever they have declared, is truth, 22, 49 sq.; are born as gods in their former existence, 22, 189, 217 sq., 271, 276, 281; lives of the G., 22, 217–85; adoration of twenty-four G., 45, 159, 163. *See also* Buddha (*j*), Saints, *and* Tîrthakaras.

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Girirâgaghosha, the 12th Tathâgata, 49 (ii), 6.

Girirâgaghoshesvara, the 49th Tathâgata, 49 (ii), 6.

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Girnâr, mount, on its summit Arishtanemi reached Kevala, and died, 22, 277, 279; Mount G. or Raivataka, sacred to Gainas and Hindus, 45, 115 n.

Gishnu, a god, a name of the great self, 8, 219, 332.

Gîsti, n.p., 23, 212.

Gîtâ, i. e. Bhagavadgîtâ, q.v.

Gitvan Sailini, said that speech is Brahman, 15, 152.

Gîva, Sk. t.t., individual or personal soul, 34, xxv. *See* Self, *and* Soul.

Gîva, n.p., *see* Gîvaka.

Gîvaka Komârabhakka, physician of King Bimbisâra and one of the chief partisans of Buddha, 13, 191–3; 17, 180 sq., 193–6; 19, 241, 241 n.; 49 (ii), 163 sq.; son of the courtesan Sâlavatî, performs wonderful cures, 17, 172–94; recommends to Buddha the construction of cloisters and bath-rooms, 20, 102 sq.

Gîvala Kailaki, quoted, 12, 336.

Gîvanmukti, t.t., release of one while still living. *See* Emancipation, *and* Nirvâna.

Gîw, son of Gûdarz, 5, 118.

Gladness, goddess, worshipped at the Pravargya, 44, 453.

Glâva Maitreya, other name of Vaka Dâlbhya, 1, 21.

Glory, kingly G. and unconsumed G. worshipped, 31, 200, 206, 211, 217, 221, 226.

Glow-worm, seen disappear here and there in darkness, 8, 239.

Gñâna, Sk., knowledge, pure intelligence or thought, 34, xxv.

Gñânagupta, or Gñânakûta, translated the Fo-pen-hing-tsih-king, 19, xxix; Chinese translation of the Saddharma-pundarîka, by G. and Dharmagupta, 21, xix–xxi, xxiii.

Gñâna-kânda, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kânda, 1, lxiii, lxxx; systematized by the Uttara Mîmâmsâ, 34, x, xii; includes Âranyakas and Upanishads, 34, x; its subject is the knowledge of Brahman, 34, x; not limited to the higher castes only, 34, xi; in need of systematic defence, 34, xi; two different parts of it, 34, xxvii; final escape from the samsâra to be obtained by the G. only, 34, xxix. *See also* Knowledge, Philosophy, *and* Veda (*f*).

Gñânâkara, n. of a son of a Buddha, 21, 157.

Gñâtriputra, *see* Mahâvîra.

Gñâtris, Mahâvîra of the clan of the,

22, 191, 194, 248, 254–6; a noble family, followers of a king, 45, 339.

Gñâtri **Shanda**, n. of a park, Mahâvîra proceeds to it, 22, 199, 259.

Goat, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g., 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g., 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Pragâpati, 26, 71 sq., 74; 41, 35, 171; g.'s skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq.; 44, 298; is sacred to Agni, 41, 225; corresponds to the Brâhmana, 41, 227; g.'s hair, 41, 229 sq; contains all forms of cattle, 41, 230; eats all kinds of herbs, 41, 245; g.'s milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agâ, g. and 'unborn' principle, 48, 367, 370. *See also* Agâ, *and* Animals (*e*, *g*).

Gôbâk-abû, maiden mother of the apostle Sôshâns, 47, 115, 115 n.

Gobharana, or Ku-fa-lan, translator of Fo-pen-hing-king, 19, xvi sq.

Gobhila-Grihya-sûtra, and Khâdira Grihya-sûtra, 29, 371–3; and the Mantra-Brâhmana, 30, 3–11; translated, 30, 13–132.

Goblins (pisâkillikâs) reside in hollow trees, 13, 318; g. or Bhûtas, *see* Bhûtas, Demons, Pisâkas, Râkshasas, *and* Superhuman beings.

God.

(*a*) G. or Allâh in the Qur'ân.
(*b*) G. (Heaven, Thien, Ti) in Chinese Sacred Books.
(*c*) G. (Yazdân) in Zoroastrian Sacred Books.
(*d*) G. (Îsvara, the Lord) in Sacred Books of India.

(*a*) GOD OR ALLÂH IN THE QUR'ÂN. Unity of G., 6, lii, liv, lxi, lxxi, 22 sq., 95, 127 sq., 137, 177, 205, 235–7, 244, 251 sq., 255; 9, 26, 168; wherever you turn there is G.'s face, 6, 16; did not beget a son, 6, 16, 95, 128; 9, 13 sq., 29, 34, 47, 71, 83, 182, 217; unity, self-subsistence and omnipotence of G., 6, 40, 40 n., 46–50, 54, 84, 117, 127 sq.; Arabs call angels 'daughters of G.,' 6, 256, 256 n.; *there is no G. but He*, 9, 35, 42, 47 sq., 55, 59 sq., 66 sq., 71–3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190–2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq.; unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the ginns, 9, 174, 212, 250, 252; the doctrine of the unity of G. terrifies the idolators, 9, 187; *say*, '*He is G. alone! G. the Eternal! He begets not and is not begotten! Nor is there like unto Him any one!*' 9, 344; — ruler of the day of judgement, 6, 1; His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 55, 64 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, *271*, 286–8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46; alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257–9, 261 sq.; 9, 2, 126–30, 134, 164 sq., 182, 184, 186–8, 198, 202, 208 sq., 220 sq.; the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87–9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respites men for a time, 9, 162; attributes and names of G., 9, 277; — belief in G.

inculcated, 6, 2–4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the misbeliever, 6, 22, 165, 170, 261 sq.; he who disbelieves in idols and believes in G. has got hold of religion, 6, 40; obey G. and the Apostle, 6, 50, 68, 74, 80–3, 163, 165, 183; 9, 79 sq., 143 sq., 148 sq., 232, 241, 287; it is not G. who wrongs the misbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; misbelievers do not hurt G., but themselves, 6, 67; pardons anything short of idolatry, 6, 79, 88 sq.; belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129; the Meccans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322; who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 255; 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182; — the Creator, 6, 3–5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 234, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 104 sq., 122 sq., &c.; *the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is*, 6, 16; manifested in His creation, 6, 69; has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created ginn and mankind to worship Him, 9, 248; — He is forgiving and merciful, 6, 1, 24 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86–8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186–8, 204, 209, 229 sq., 252, 262 sq.; 9, 6, 21, 55, 63, 73, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq., 161, 190, 205, 208, 235, 239–41, 270, 272, 280, 287, 290, 308; *sends down of His grace on whomsoever of His servants He will*, 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336; *whatsoever good ye do, verily, of it G. knows*, 6, 31; guides whom He will unto the right path, 6, 31; will redouble a good loan many a double, 6, 37; dispute between Abraham and Nimrod about G., 6, 40 sq.; revives the dead, 6, 41; 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq.; victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 246; 9, 63 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105; takes men to Himself in sleep, 6, 122; obliges no soul more than it can bear, 6, 135, 142; 9, 289; bids only justice, 6, 140; *whoso fears G. and does what is right, there is no fear for them, nor shall they grieve*, 6, 141; the earth is His, He gives it for an inheritance to whom He pleases, 6, 152; appears to Moses on the mountain, 6, 154; the good names of G. not to be perverted, 6, 160; mentioning of G.'s name protects from the devil, 6, 162; *nought shall befall us save what G. has written down for us*, 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184; when in distress men turn to G., but forget Him after deliverance, 6, 193–5, 255; guides unto truth, 6, 197; *He it is who made for you the night, that ye might rest therein, and the day to see therein; verily, in that are signs unto a people who can hear*, 6, 200; is the best of judges, 6, 204; *there is no beast that walks*,

but He taketh it by its forelock, 6, 211; knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293–5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264; never say, 'I am going to do that to-morrow,' except 'if G. please,' 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq:; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210; nigher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258–62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. *See also* Allâh.

(*b*) G. (Heaven, Thien, Tî) in Chinese Sacred Books.

Chinese words for G., 3, xxiii–xxix; 16, xix sq., 51 sq.; 'G.' and 'Heaven' used without distinction, 3, 196–8, 477 sq. n.; 27, 386–8 n.; 39, 16–18; lamentation and appeal to Heaven, the great G., 3, 354; the 'seat of Tî' or 'the G. given position,' 16, 223, 223 n.; — dynasties founded, kings appointed and favoured by G., are the correlates of G., 3, 58, 114, 144, 153, 159–61, 163, 184, 196–8, 245, 266, 309 sq., 319, 378 sq., 379 n., 389–92, 477; 16, 287 sq., 289 n.; employs Thang to punish the wicked *Kieh*, 3, 87; King Thang will examine good and bad in himself and his people with the mind of G., 3, 91; a virtuous king called the fellow of G., 3, 99, 99 n.; secures the good order of the kingdom, 3, 111; Heaven made instructors (kings) for the inferior people that they might be able to be aiding to G., 3, 126; curses the wicked King Shâu, 3, 130, 222; Wăn's fame ascended up to the high G., and G. approved, 3, 166, 208; the king the great son and vice-gerent of G., 3, 185; Thang brightly administered the bright ordinances of G., 3, 221; appointed Thang to regulate the boundaries of the kingdom, 3, 307; King Wăn in heaven ascends and descends on the left and the right of G., 3, 378, 378 n.; when G. gave the command, Shang became subject to *K*âu, 3, 379; King Wăn served G., and so secured the great blessing, 3, 381, 392; speaks to King Wăn, 3, 391 sq., 391 n.; worshipped by King Wû after his victory, 28, 60; — sacrifices (offered by kings) to G., 3, 39, 126, 163, 302, 321, 343, 343 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 341, 342 n.; 27, 25, 218, 220, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 212 n., 311, 338 sq., 349; requires the punishment of the enemy, 3, 85, 135; has conferred a moral sense even on inferior people, 3, 89 sq.; 'the Spiritual Sovereign in the high heavens,' 3, 90, 90 n.; sends down blessings on the good, miseries on the evil-doer, 3, 95, 208, 214 sq., 259 sq.; Shâu serves neither G. nor the spirits of heaven and earth, 3, 126; roused to anger by Khwăn's disturbing the five elements, did not give him the Great Plan, 3, 139; leads men to tranquil security, 3, 197; man cannot dare to rest in the favour of G., 3, 206; Thâi-wû's virtue was made to affect G., 3, 207; able ministers honour G. in the discharge of their duties, 3, 221 sq.; displeased with cruel punishments, 3, 256; appointed wheat and barley for the nourishment of all, 3, 320; encouragement by saying, 'G. is with you,' 3, 342, 382; foreseeing providence of G., 3,

390 n.; *K*iang Yüan trod on a toe-print of G., and conceived, 3, 397; pleased with the smell of sacrifices, 3, 399; the people's misery ascribed to G.'s having reversed His usual course of procedure, 3, 408, 408 n.; how vast is G., the ruler of men below, how arrayed in terrors, 3, 410; not G. has caused the evil time, but it arises from not following the old ways, 3, 412; King Hsüan expostulates with G. and all the spirits whose help in a terrible drought might be expected, 3, 419–23; the work of G. in nature, 16, 48, 50–3, 425–7, 426 n.; an unfathomable spiritual power working in all operations, 16, 357, 358 n.; prayer to G. for a good year in spring, and ploughing the field of G., 27, 254 sq., 255 n.; summer sacrifice for rain to G., 27, 273 sq., 274 n.; worship of G. who dwells in the great heaven, 27, 278, 309; accepts victims which are complete and entire, 27, 288; produce gathered from 'the acres of G.,' 27, 293; origin of the worship of G., 27, 370, 370 n.; the Tâo before G., 39, 50, 60, 68 sq., 84, 243; Tâoism denies the existence of a personal G., 39, 134; 'the divinity in man,' is the name for the spirit trained according to the Tâo, 39, 146 sq., 367; the Tâoist sage ascends among the immortals and arrives at the place of G., 39, 313 n., 314; a power to which the Tâo requires submission, coming near our idea of G., 40, 38 n. *See also* Heaven (*a*), Tâo, Thien, *and* Tî.

(*c*) G. (YAZDÂN) IN ZOROASTRIAN SACRED BOOKS.

The will of G. is the law of righteousness, 4, 100, 210; 23, 23; religion of G., 5, 64, 194; perversion of G.'s work, is of the Evil spirit, 5, 112; in undertaking anything one should say, 'in the name of G.,' 5, 112; prayer to G., 5, 136; praise of G., 5, 185; invoked in a benediction, 5, 235, 239, 369, 379, 399, 404; worship of G., 5, 308, 316 sq., 392; horses of G., 5, 404, 404 n.; G. or yaz*d*ânŏ, plur., 18, 4, 4 n.; created male and female, 18, 401; mystical power of names of G., 23, 21; conversation with G. on the Holy Word, 23, 128, 133; proofs of the existence of a Creator, 24, 139–51, 164 sq.; knowledge of G. the beginning of all knowledge, 24, 140; necessity of understanding the sacred being, 24, 166–8; inconsistency of those who ascribe both good and evil to G., 24, 173–202; four requisites of divinity, 24, 174; inconsistencies in the assertions of various sects regarding G., 24, 202–51; surrounded by angels, 24, 224; casts worshippers into hell, 24, 224 sq.; comes to Abraham who offers Him wine, 24, 225 sq.; criticism of the Godship of Christ, and of the Trinity, 24, 231–5; nothing happens without the will of G., 24, 235 sq.; the kindness and generosity of the sacred being, 24, 256 sq.; existence, unity, purity, and matchlessness of the sacred being, 24, 270; cannot be responsible for permanent evil, 31, 26.

(*d*) G. (ÎSVARA, THE LORD) IN SACRED BOOKS OF INDIA.

One God—who is he?—swallowed the four great ones, he, the guardian of the world, 1, 58; fire (heat) is merged in G., at the death of the body, 1, 101, 108; G. is the True, 1, 121; causes men to do good and evil actions, 1, 299; 38, 59; 48, 558; pervades everything, the whole world a manifestation of Him, 1, 311, 314; 8, 127; 15, 243; 34, xxviii, cxix, 111, 442; 48, 86 sq., 101 sq., 396, 700; is the origin and the dissolution of the whole Universe, Higher than Him there is none else, all this is strung on Him as pearls on a thread, 8, 74; 34, xxvi sq.; 48, 359; is the Creator, the cause and origin of all, 8, 86 sq., 190, 192; 15, 260–7; 19, 195; 34, xxviii, 16 sq., 46, 48 sq., 61, 135–42, 243, 254, 263–6, 270 sq., 328; 38, 24 sq., 183, 416; 43, xiv; 48, 206 sq., 209, 558; creates the universe by means of changes, 8, 157; His difference from the universe, 8, 164, 164 n.; He is the Lord of all, the master of all, the ruler of all, &c., 15, 179, 232; 19,

106; 48, 352; rules the Pradhâna, 15, 235 sq.; 34, 434 sq., 437 sq.; 48, 396 sq., 522 sq.; is the creator of the illusory world, 15, 251 sq.; the cause of the bondage, existence, and liberation of the world, 15, 265; 38, 58 sq.; creates Brahman and delivers the Vedas to him, 15, 265 sq.; is not the cause of the world, 19, 161, 206–8, 294; 49 (i), 176; created the king, 25, 216; created Punishment, His own son, 25, 218 sq.; not a mere operative cause, 34, li, 284, 434–40; 48, 413, 522 sq.; has a shape consisting of the threefold world, 34, 145 sq.; the supporting of all things up to ether can be the work of G. only, 34, 170; Lords, such as Hiraṇyagarbha, &c., are able to continue their previous forms of existence in each new creation, 34, 213, 215; dependency of the world on Him, 34, 242–5, 290, 370; 38, 415 sq.; is the evolver of names and forms, 34, 328 sq.; 38, 96–8; 48, 350; the creation of this world is mere play to Him, 34, 357; may, although Himself unmoving, move the universe, 34, 369; creates things in dreams, 48, 120 sq., 764; is not an agent, because He has no body, 48, 172; is not touched by the evils of creation, 48, 429, 477 sq.; He only possesses the power of ruling the world, 48, 769 sq.;—meditation on G., 8, 78; 15, 232–4; 34, 441; abides alike in all entities, and is not destroyed if they are destroyed, 8, 106; *worshipping Him with the proper works man attains to perfection*, 8, 127; 48, 700; *dwells in the heart of all creatures, whirling, by His mysterious power, all creatures as if mounted on a machine*, 8, 129; 48, 557; is eternal, 8, 157, 186–94; 38, 416; the relation between G. and the individual soul, 8, 187, 187 n., 192–4, 192 n.; 15, 325; 34, xxix, xxxix, xlix, 279, 329, 343–6, 434 sq.; 38, 59–61, 65 sq., 138–40, 244 sq., 291, 338–40, 416–18; 48, 128, 209, 396; is unborn, moving about day and night, without sloth, 8, 192, 194; *should one fly, even after furnishing oneself with thousands upon thousands of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause*, 8, 192; *He is without symbols, and also without qualities, nothing exists that is a cause of Him*, 8, 309; not affected by pleasure and pain, 8, 352; 38, 63–5; 48, 427; Buddhism antagonistic to the belief in G., 11, 142; 19, 161, 206–8, 294; 34, 403; mythological deities, the Lord (Pragâpati), and the Highest Self, 15, xxxiii sq.; the personality of G. in the Svetâsvatara-Up., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi–xxxviii, 38; 34, xxv, xxvii, xxx, lxii–lxiv, xcviii, 70, 81, 159 sq., 187, 234; 38, 290 sq., 418; by knowing G., final emancipation is obtained, by meditating on Him, the blissful state in the Brahma-world is reached, 15, 236; *He sees without eyes, He hears without ears, without hands and feet He hastens and grasps*, 15, 248; 48, 476; spreads out one net (saṃsâra) after another and draws it together again, 15, 255; full description of G., 15, 260–7; by His light all this is lightened, 15, 265; the highest bridge to immortality, 15, 266; a hymn in praise of the Lord of the Universe in whom all gods are, 15, 303; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 32, xxvii, 1–13; manifests itself in a fourfold form, 34, xxiii; as a retributor and dispenser, 34, xxvi; G. or the lower Brahman, 34, xxvii, xci, xcii; is all-powerful, all-knowing, all merciful, His nature is fundamentally antagonistic to all evil, 34, xxviii, 15, 79, 125, 136 sq., 329, 357; matter and souls constitute the body of G., 34, xxviii; Saṅkara's personal G., is something unreal, 34, xxx; Râmânuga's Brahman is a personal G., 34, xxx, cxxiii sq., cxxiv n.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 343–6, 357–60; 38, 180–3; 48, 488; the intelligent Self is G., 34, 15, 234, 290; 38, 337–40; is without a body, 34, 50 sq., 438; 48, 421; the one within the sun and the eye is G.,

34, 77–81, 124 sqq.; 38, 416 sq.; has no special abode, but abides in His own glory, 34, 78; the sole topic of all worldly songs and of Scripture, 34, 80, 160; His nature is Mâyâ, He is the ruler of Mâyâ, 34, 80, 357 n., 370 sq.; 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 34, 114, 196; immortality and fearlessness ascribed to Him, 34, 125; the lordly power of the gods is based on Him, 34, 130; 'measured by a span,' 34, 144, 150–3, 192, 195 sq.; the perception of G. in the gastric fire, 34, 147, 149; has the heaven for His head, &c., and is based on the earth, 34, 148; forms the head, &c., and is based on the chin of the devout worshipper, 34, 148; worshipped as Vaiśvânara, 34, 149 sq.; is greater than ether, 34, 177; is a limitary support, 34, 181 sq.; *there is only one highest Lord ever unchanging, whose substance is cognition, and who, by means of Nescience, manifests Himself in various ways, just as a thaumaturg appears in different shapes by means of his magical power*, 34, 190; is the absolute ruler of the past and the future, 34, 196; His position analogous to that of Parganya, 34, 358; His essential goodness affirmed by Śruti and Smṛiti, 34, 358; the Lord Paśupati, Śiva, 34, 435; Scripture the production of the omniscient G. and the omniscience of G. based on Scripture, 34, 437; soul, gods, and G., 36, xxii sq.; meant by the term 'he who renders tripartite,' 38, 97; is everlastingly free from Nescience, 38, 149; is free from all qualities, 38, 340; there is also a form of G. not abiding in effected things, 38, 417 sq.; is all-knowing, 42, 88, 389; 48, 444, 523; Breath is the one G., 44, 117; there must be no questioning beyond the deity, 44, 117, 117 n.; understood by Person (Purusha), or Highest Self, or Brahman, 48, 4, &c., 352; *intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vasudeva apart from whom nothing exists*, 48, 23; specific power of the knowledge of G., 48, 116; His essential nature is knowledge, 48, 128; Nârâyaṇa, and other names of the one G., 48, 133, 667; existence of G., how to be proved apart from Scripture, 48, 162–9, 497; dwells in the hearts of all creatures, 48, 356 sq.; the Ancient who is difficult to be seen, 48, 361; Hara, the one G., 48, 364; is the enjoyer of all sacrifices, 48, 411 sq., 627; good and evil works please or displease G., 48, 487; Gainas hold that there is no G., 48, 516; *offerings and pious works, all this He bears who is the nave of the Universe, He is Agni and Vâyu, He is Sun and Moon*, 48, 627; called 'That which is,' 48, 658 sq.; purity of mind and heart, due to the grace of G., leads to knowledge, 48, 710; knowledge of G. propitiates G., and thus destroys the displeasure of G. due to previous sins, 48, 723; the continuance of the body's life due to G.'s pleasure or displeasure caused by good or evil deeds, 48, 725; the released soul experiences different worlds created by G. engaged in playful sport, 48, 764; *we know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness; who is fundamentally antagonistic to all evil; who is the cause of the origination, sustentation, and dissolution of the world; who differs in nature from all other beings, who is all-knowing, who by His mere thought and will accomplishes all His purposes; who is an ocean of kindness as it were for all who depend on Him; who is all-merciful; who is immeasurably raised above all possibility of any one being equal or superior to Him; whose name is the highest Brahman*, 48, 770. *See also* Brahman, Creator, Great One, Îś, Îśvara, Ka, Kṛishṇa, Nârâyaṇa, Person (Purusha), Pragâpati, *and* Self (highest).

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Gods.

(*a*) Names, classes, and numbers of Hindu g.
(*b*) Origin of g. (India).
(*c*) Characteristics, food of the g. (India).
(*d*) Abodes of g. (India).
(*e*) G. and men in India.
(*f*) All the g. and individual g. (India).
(*g*) Myths and legends of Hindu g.
(*h*) Worship of g. in India.
(*i*) Hindu g. in philosophy.
(*j*) G. in Buddhism.
(*k*) G. in *G*aina religion.
(*l*) Angels and archangels in Zoroastrianism.
(*m*) G. or sacred beings (Yazatas, Yazdân) in Zoroastrianism.
(*n*) Chinese spirits or spiritual beings (Kwei-shăn).
(*o*) False g. in Islâm.

(*a*) NAMES, CLASSES, AND NUMBERS OF HINDU G.

Lists of g., 1, 238–40, 245, 288–90; 7, 212–14; 8, 219–21; 14, 252–5; 29, 120–2, 280; 30, 243; 41, 40 n.; 42, 80; 44, 281; 46, 186–92; sacrifices to g., like Kumâra, who formerly were men, 2, 40, 40 n., 263 n.; the eight Lokapâlas or guardians of the world, Indra, &c., 7, 4, 4 n.; 25, 185 sq., 186 n., 216 sq., 256; 33, 104, 107, 109; father, mother, and teacher, compared to the three g., 7, 128; are threefold (of the three Gu*n*as), 8, 331; men are more numerous than g., 12, 342; as many g. as there were of old, so many g. there are now, 12, 351; the Ga*n*as, the lord of the g., the goddess of learning, and the lord of learning, 14, 299; faith, right knowledge, wisdom, and other abstract ideas deified, 14, 308; 26, 21 sq.; 29, 121 sq., 221, 321; 30, 145; 41, 250; number and classes of g., their spheres and abodes, 15, 139–49; the 3,306 g. are only the various powers of them, 15, 140; the g. of the different quarters, all enter into the sun, 15, 338–40; Agnishvâttas, the manes of the g., 25, 111 sq.; Vaimânika g. produced by goodness, 25, 494, 495 n.; g. and demigods in the scale of creatures, 25, 494 sq.; eleven g. in heaven, eleven on earth, eleven in the waters, 26, 290; three kinds of g., Vasus, Rudras, and Âdityas, 26, 350; 46, 42 sq.; thirty-three g. (8 Vasus, 11 Rudras, 12 Âdityas, 2 Heaven and Earth), and Pra*g*âpati, 26, 411; 30, 240; 41, 9, 79; 42, 187; 44, 115, 151, 206–11, 252, 257 sq.; 46, 42, 245; list of the Nakshatras with their presiding deities, 29, 53 sq.; domestic g., 29, 319 sq.; earth, air, heavens, quarters, waters, rays, ocean, invoked for protection, 29, 343 sq.; all kinds of g. invoked at the house-building, 29, 347 sq.; the thirty-three g., the Brahman's children, 30, 194 sq.; their number, 34, 200; all g. comprised in the Vasus, Rudras, Âdityas, Vi*s*vedevas, and Maruts, 34, 202 n.; among the pa*ñ*-*k*aganâ*b*, 34, 262; the devasû or Divine Quickeners, 41, 69–72; 43, 246–9, 246 n.; six deities who became the universe, 41, 187–9; are threefold (of sky, air, earth), 41, 239, 239 n.; are sevenfold, 41, 241; all kinds of divine beings invoked in a battle-charm, 42, 119 sq.; prayer for deliverance from calamity, addressed to the entire pantheon, 42, 160–2, 628 sq.; deities of metres, 43, 53, 330 sq.; the divine host, 43, 373; 46, 42 sq.; number of g. stationary, 43, 128; Food and Breath are the two g., 44, 117; the three g. are the three worlds, for therein all the g. are contained, 44, 117; are of three orders, 44, 291, 291 n.; as many as there are g. of the Seasonal offerings, so many are all

the g., 44, 383, 393; in the air, and in the heavenly light, 46, 245; three hundred and three thousand g. and thirty and nine did service to Agni, 46, 257; the secret names of the g., 46, 378; Kshattras among the g., 48, 461; wives of the g., *see* Goddesses. *See also* Devas, Superhuman beings, Suras, *and also below* (*j*, *k*).

(*b*) Origin of g. (India).

The Devas worshipped breath as Bhûti or being, and thus became great beings, 1, 213; anywhere at the birthplace of a deity, Srâddhas should be performed, 7, 260; obtained their divinity by living as Brahmakârins, 8, 178; the devotee creates for himself even the divinity of the g., 8, 250; created, 8, 387; 25, 12, 12 n.; 43, 289; 48, 461; the sons of Heaven and Earth, 12, 225; the highest creation of Brahman, when he created the g., 15, 86–90; sprang from the manes, 25, 112; the state of g. reached by the quality of goodness, 25, 493; obtained their authority by means of the sacrifice, 26, 21, 36, 39, 46, 101, 174, 445; born of the mind, 26, 42; a kind of theogony, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the ukkhishta, 42, 229; the birth of the g. is the year, 43, 144; the Brahman (neut.) created the g., 44, 27; after the procreation of the g. offspring is produced, 44, 44; are the offspring of Manu, 46, 42 sq.; originated from the Self, 48, 367.

(*c*) Characteristics, food of the g. (India).

Their exalted character denied, 8, 16 sq., 76, 76 n.; worship the pure great light, 8, 186; become deluded, wishing for pleasure, 8, 322; enlightenment is the characteristic of g., 8, 348; the path-finding g., 12, 263 sq.; are immortal, imperishable, 12, 290, 295, 444; 38, 388; 43, 148; 44, 174; how they became immortal, 12, 310 sq., 343; 26, 147 sq., 346; 41, 157; 43, 220, 256, 356 sq.; 44, 5, 28; are the rays of the sun, 12, 328; 26, 254; are trebly true, 14, 277, 319; are mortal, 15, 289; age of the g., 25, 20–2; are invisible, 26, 19; 34, 201; do not sleep, 26, 44; 32, 8; are hidden to men, 26, 76; always speak the truth, 26, 95 sq.; 43, 257 sq.; 44, 447; the threefold age of the g., 29, 56; 30, 162; are long-lived through ambrosia (amrita), 29, 294; *the so-called deathlessness of the g. only means their comparatively long existence. And their lordly power also is based on the highest Lord and does not naturally belong to them*, 34, 130; 38, 17; having several bodies at the same time, they come to many sacrifices, 34, 198–201, 217; 48, 330 sq.; naturally possess all supernatural powers, 34, 200, 219; have certain characteristic shapes without which the sacrificer could not represent them to his mind, 34, 221 sq.; possess a body and sense-organs, 34, 355; 48, 328–30; exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 38, 93; may be called light and so on, because they represent light and so on, 38, 388; are free from decrepitude, 42, 51, 365; immortality and truth in the g., 42, 84; the g. love the mystic, 43, 156, 158, 175, 179, 372, 398; 44, 443; made themselves boneless and immortal, 43, 178; are of joyful soul, 43, 339 sq.; have no loathing for anything, 44, 184, 186; 'the patient g. who give no reply,' 48, 68; souls of g., 48, 198; are liable to suffering, 48, 327; are qualified for meditation on divinities, 48, 335–7;—Vâyu, the eater, and his food, viz. Agni, Âditya, Kandramas, Ap, 1, 59, 59 n.; subsist on sacrifices, 7, 194; 12, 66 sq., 176; 26, 154; 41, 1; 44, 22, 508 sq.; sacrificial food for the g. is amrita (ambrosia), 12, 40 sq.; 26, 191; the moon is Soma, the food of the g., 12, 176, 181, 362, 380; 26, xiii; 44, 6, 9 sq., 34; the sacrifice their food, immortality their sap, the sun their light, 12, 361; living food of the immortal g., 26, 201; the souls are the food of the g., 38, 110–12; the circle of the never-ending food of the g., 43, 221; how the g. eat

food, 43, 295; the hymn of praise is food for the g., 44, 232; ghee is their favourite resource, 44, 296, 342, 410; all the g. subsist on rain, 44, 507; subsist on the milk of cattle, 44, 508; when Soma overflows, all the g. avail themselves thereof, 44, 510; sun made into honey (nectar) for the enjoyment of the g., 48, 368 sq., 370; *the g. in truth do not eat nor do they drink; by the mere sight of that amrita they are satisfied*, 38, 111; 48, 589.

(*d*) Abodes of g. (India).

East, the quarter of the g., 1, 176; 12, 63, 422; 26, 1–4; 44, 448; formerly men and g. lived together, then the g. went to heaven in reward of their sacrifices, 2, 140; 12, 160, 199 sq., 207 sq.; 26, 307; 44, 43; the sacrificer ascends to the g., 2, 140; 12, 294; 14, 302, 331 sq.; 26, 1, 4; 43, 267 sq.; 44, 372; world of the g., obtained by good and pious actions, 7, 109, 129; 8, 84, 233, 254 sq., 316, 322, 327, 389; 14, 258, 261; what deity one worships to that he goes after death, 8, 76, 78; abide in the house of the sacrificer, 12, 4 sq.; dwell in heaven, 12, 109; 26, 260; 43, 97, 103, 109, 113, 116 sq., 148; dwell on the top of Mount Meru, 12, 110 n.; 'the ladder of the g.' whereby the g. and *Ri*shis reached their high station, 14, 309; priests rule over the world of the g., 25, 157; the place of worship a high spot as being nearer to the g., 26, 1 sq., 1 n.; by the metres the g. attained heaven, 26, 230, 328; 44, 156, 172; paths between heaven and earth, trodden by the g., 29, 337; 42, 51, 365; the soul goes from the world of the g. to Vâyu, 38, 386; who vie with the sun, who are in rivers, or mountains, 42, 35, 408; a tree as the seat of the g., 42, 416; established themselves in this world by means of animals, 43, 56 sq.; seven worlds of the g., 43, 277, 314; all the g. abide here on the new moon day, 44, 2; worlds of the g. (in the north) and the fathers, 44, 225; did not know the Pavamana to be the heavenly world, 44, 304; the g. who are in this world and who are in the heavenly world, 44, 328; North-east the region of both g. and men, 44, 359; the earth, the air, and the sky, regions, Nakshatras and waters, places of abode for all the g., 44, 505 sq.; may the divine doors open themselves, that the g. may come forth, 46, 153; to the g. go the worshippers of the g., those devoted to Vish*n*u go to Vish*n*u, 48, 627; path of the g., *see* Future Life (*b*). *See also* Heaven.

(*e*) G. and men in India.

'*I know myself reaching as far as the g., and I know the g. reaching as far as me. For these g. receive their gifts from hence, and are supported from hence*,' 1, 212 sq.; do not teach what is virtue and what is sin, 2, 72; Brâhma*n*as are the human g., 7, 77; 12, 309 sq., 374; 26, 341; 42, 164, 529; beings divided into godlike and demoniac, 8, 114 sq.; are inferior to the men of true knowledge, 8, 146, 161, 161 n.; are engaged in gifts, 8, 282; reach perfection by penance, 8, 389; g. are the truth, man is the untruth, 12, 4, 16; 26, 63, 238, 344; 33, 93; in the beginning g. and men were together, 12, 347 sq.; give the enjoyments through fear of punishment, 25, 219, 219 n.; desert a country ruled by a wicked king, 25, 220; *the wicked, indeed, say in their hearts, 'Nobody sees us': but the g. distinctly see them*, 25, 269; 'speech of the g.,' false evidence with a pious intention, 25, 272; the king shall emulate the g., 25, 396 sq.; Brâhma*n*as have power over the g., 25, 398, 398 n., 447; penances adopted by g., sages, and manes, 25, 473, 475; the Veda the eternal eye of the manes, g., and men, 25, 504; know the mind of man, 26, 94; blamed for not being liberal enough, 32, 81, 87; the laws (vrata) of the g., 32, 237–9; 46, 367, 370; read the original code of Manu, 33, 3; men deprived of virility by the wrath of a deity, 33, 167; a king is a deity, 33, 221; cannot perform sacrifices, hence not

entitled to the study of the Veda, 34, 197 n.; Vyâsa and others conversed with the g. face to face, 34, 222 sq.; the vital airs, at the time of death, enter into them, 38, 105 sq.; the souls of sacrificers enjoy themselves with the g., 38, 112; g. were first, then men, 41, 262; 43, 228, 252, 257; longer is the life of the g., shorter the life of men, 41, 344; have given the remedy against poison, 42, 27; charms found by Brahmans, *Ri*shis, and g., 42, 29; sins committed by the g. cause madness, 42, 32, 520; disease sent by the g., 42, 41; rescue men from death, 42, 53–5; this world is most dear to the g., 42, 60; the g. who have brought on trouble, again remove it, 42, 67; spells prepared by g., 42, 78; slain enemies join the g., pious men, and departed Fathers, 42, 126; all the g. follow the Brahma*k*ârin (the sun), 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a Brâhma*n*a descended from a *Ri*shi represents all g., 44, 195 sq.; followed the laws of *Ri*ta, 46, 54, 64.

(*f*) ALL THE G. AND INDIVIDUAL G. (INDIA).

Pragâpati brooded over the three g., Agni, Vâyu, Âditya, and squeezed out the three Vedas, 1, 70; instructed by Pragâpati, 8, 282 sq.; 25, 164; 43, 175; 44, 103; g., men, and Asuras, the threefold descendants of Pragâpati, 15, 189; 41, 194 sq.; 43, 220; created by Pragâpati, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; heal Pragâpati by oblations, offered in Agni, 41, 152–4; in union with the life-sustaining g. Pragâpati creates, 43, 32; Pragâpati and the g. converse like father and sons, 43, 59 sq.; Pragâpati bestows shares and lordship on the g., 43, 67–70; offer Pragâpati up in sacrifice, 43, 304 sq.; afraid of Pragâpati, the Death, 43, 356; the sacrificial horse fettered for the g., for Pragâpati, 44, 277 sq.; Pragâpati assigned the sacrifices to the g., 44, 295 sq.; Pragâpati desired to gain the world of the g. and that of men, 44, 306; by the A*s*vamedha the g. restored the eye of Pragâpati, 44, 328; the horse of the A*s*vamedha belongs to all g., not only to Pragâpati, 44, 336; behind Pragâpati are all the g., 44, 393; the g. perish and are created again by Pragâpati, by means of the Veda, 48, 331 sq.;—Indra is above the other g., 1, 151, 307; 8, 83; Agni, Vâyu, and Indra are above the other g., 1, 151; Agni, Soma, and Indra represent all the g., 12, 168 sq.; from terror of Brahman fire and sun burn, Indra, and Vâyu, and Death run away, 15, 21; Agni, Indra, and Sûrya, superior to the other g., 26, 402–4; to Indra belongs the first chariot, to the g. the second, 42, 152; draw together round Indra, 43, 127; Indra and Agni are all the g., 43, 278; are the people of King Dharma Indra, 44, 370;—Agni brings the offerings to the g. or the g. to the sacrifice, 2, 71; 12, 117 sq.; 14, 71; 43, 197 sq., 268; 46, 1, 6–8, 24, 92, 100, 108, 135, 153, 198, 261; chose Agni for their Hot*ri*, 12, 87–9; kindled Agni, 12, 116; 46, 31, 49; the vow belonging to Agni together with g. and men, 29, 229; bestowed immortality on Agni, 43, 156, 177; possessed of a good Agni, 46, 13; Agni and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 418; he is called a friend of the g., to whose sacrifice Agni comes, 46, 92; Agni invoked against hostile powers of g. and mortals, 46, 211; *see also* Agni (*c*, *g*);—the three g., Brahman, Vish*n*u, and *S*iva, 7, xxii, 128; 15, 304, 308; have been destroyed by Kâla, 7, 79; Lakshmî in g., 7, 299; even those who worship other g. with faith, worship only K*rish*na, 8, 84; 48, 411; K*rish*na the source of g. and sages, 8, 86; do not understand K*rish*na, 8, 86 sq.; all g. seen within K*rish*na, 8, 92–4; are desiring to see the divine form of K*rish*na, 8, 99; Vish*n*u is the ruler of g., demons, and Nâgas, &c., 8, 347; of all g., Dânavas, Bhûtas, &c., Î*s*vara is the lord, 8, 354; Daksha, the father of the g. who are born from

the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Sambhu, Bhava, Rudra, Pragâpati, Hiranyagarbha, Vishnu, Nârâyana, 15, 340 sq.; all the g. are Aditi, 32, 255, 261; the king as the God of Riches, 33, 217 sq.; the thousand-eyed god, 42, 68, 402; the armies of the g., having the sun as their ensign, 42, 133; neither g. nor men can escape Bhava and Sarva, 42, 159; Trita, the scapegoat of the g., 42, 521–3; Agni, Vâyu, and Rudra are the hearts of the g., 43, 162; the many g. and the one God, 44, 115–17; Âhavanîya fire, the womb of the g., 44, 271; subsist on the sun, 44, 470, 508; guarded by the sun, 44, 471; the matutinal g., Agni, the two Asvins, the Dawn, the rising Sun, 46, 39; the rain-giving god, 46, 43.

(*g*) Myths and Legends of Hindu g.

Day and night of the g., 7, 77; 25, 20; 'ponds dug by the g.,' natural lakes, 7, 205, 205 n.; 33, 112, 112 n.; perform sacrifices, 12, 8 sq., 12; 26, 47–9, 52, 74 sq., 89, 93–9, 131, 147, 149–52, 174 sq., 178 sq., 194, 202, 240, 249, 252, 275 sq., 279, 291, 301, 303, 386, 433, 446; 41, 1; 44, 7, 15–19, 22, 317, 441–4; the sacrifice escaped the g., 12, 23, 140; 26, 89, 235; the sacrifice that became a tortoise, the g., and the Rishis, 12, 160–2; deposited their beasts with Agni, 12, 347; formerly g., men, and fathers drank visibly together, now invisibly, 12, 367 n.; 26, 155; ran a race, 12, 370 sq.; 26, 327 n.; 41, 1 sq.; slew Vritra by means of sacrifice, 12, 408–10, 417–20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 42, 73, 604; the whole world sprang from the g., 25, 112; the g. even swore oaths, 25, 273, 273 n.; 33, 98 sq.; accidents caused by the will of the g., 25, 325; proclaimed the power of austerity, 25, 479; the celestial hosts approached the g., 26, 179 sq.; procured holy and medical plants, 42, 4 sq., 38 sq., 280; release the sun and the ritam from darkness and sin, 42, 15; sorceries performed by the g., 42, 39; conquered all the world in battle, 42, 86; pour love into the waters, 42, 105, 535; quarrels among the g., 42, 134, 363; human sacrificer imitates the rites performed by the g., 43, 22 sq., 30, 33, 41, 58 sq., 82, 117, 145, 156, 169, 188, 190–5, 198, 200, 202, 215 sq., 217 sq., 223–5, 236–9, 255 sq., 270, 275 sq., 303, 316; afraid of the Rakshas, 43, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 43, 255; the Haya (steed) carries the g., 43, 401; fashioned the initiation and other parts of the sacrifices, 44, 138; performed a sacrificial session of a thousand years, 44, 170 sq.; gold is a form of the g., 44, 236; come on chariots, 46, 38, 237, 245; struggle of g. (Devas) and Asuras, *see* Asuras (*c*).

(*h*) Worship of g. in India.

A Sâman interwoven in the g., 1, 32; offerings to all the g. (Vaisvadeva, Devayagña), 2, 48, 48 n., 195, 201 sq., 299; 14, 49 sq., 304, 308; 25, 91, 132; 29, 84–7, 89 sq., 161 sq., 321; 44, 95 sq.; as long as he is impure, he shall avoid pronouncing the names of the g., 2, 94; Snâtaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Bali offerings to the servants of the g., the g. inside the house, and the g. of the points of the horizon, 2, 107, 107 n., 202, 202 n.; 29, 290; Brâhmanas and Kshatriyas uphold g., manes, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brâhmanas, 2, 247; the strength, &c., of a student who breaks the vow of chastity goes to the g., 2, 294, 294 n.; he who performs penances becomes known to all the g., 2, 299; 14, 297; reverence towards g. and Brâhmanas enjoined for all castes, 7, 13; Srâddhas begin and end with rites in honour of the g., 7, 85, 238; 12, 363 sq., 433 sq.; 14, 53 sq., 238; 25, 98, 98 n.,

113 sq., 113 n., 121; the householder's duty of worshipping the g., 7, 194; 8, 118, 243, 306; part of the hand called 'Tîrtha sacred to the g.,' 7, 198; 14, 25, 166; 25, 40 sq.; he who sacrifices pleases the g., and the g. reward the sacrificer, 8, 53, 61; 12, 248; 48, 626 sq., 720; those who worship the g. go to the world of g., 8, 84; 12, 450 sq., 451 n.; 44, 259, 272; paying reverence to g., a good penance, 8, 119; contempt of the g. is a sin, 8, 320; 25, 154; the good householder eats what remains after offerings to g. and guests, 8, 358; the hermit should eat after the g. and guests are satisfied, he should eat little, depending on the g., 8, 361 sq.; invoked by Brâhmans, 11, 180; he who enters the vow before sacrifice, approaches the g., 12, 6; the offerings announced or pointed out to the g., 12, 17, 32; 30, 343 sq.; the oblation shall gladden the g., 12, 27; the sacrifice is performed for the g., the seasons, and the metres, 12, 79–81; sit round the altar, 12, 86; the Barhis, or the Prastara, the seat of the g., 12, 87, 93; the priests propitiate g., 12, 127 sq., 134 sq.; man owes the debt of sacrifice to the g., 12, 190 sq., 190 n.; 14, 46, 56, 271; 25, 169; 49 (i), 100; the power of the g. is the sacrifice, 12, 251; are dismissed at the end of the sacrifice, 12, 263 sq.; 26, 377 sq.; 41, 185; times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303–6; 25, 476; a performer of rites securing success, must worship cows, Brâhmaṇas, and g., 14, 323; Ka purifies by a certain rite Sahasrâksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 25, 64 sq.; marriage rite of the g. (daiva), 25, 79–82; 29, 166; ordain the consumption of meat for sacrifices, 25, 174; to be worshipped after a victory, 25, 248, 248 n.; husband receives his wife from the g., 25, 344, 344 n.; wealth of those who offer sacrifices is called property of the g., 25, 434 sq.; cooked offerings for the g., 26, 201; all g. draw nigh to the victim, thinking that it is immolated for them, 26, 203; food given to Brâhmaṇas, reaches the g., 29, 16; Yama and all g. contained in the Ashṭakâ, 29, 102; adoration to g., Ṛishis, Manes, and men, 29, 150; Agni, Indra, Pragâpati, Viśve Devâs, Brahman are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 163; satisfied by reciting the Vedas and other sacred texts, 29, 218; 44, 96 sq., 101; satiated at the Tarpaṇa, 29, 219; invoked to give long life to the new-born child, 29, 294; water oblations to the g. at the Utsarga, 29, 325; Bali offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the Upanayana given in charge of the g., 29, 401; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86; sacrifices enjoined by them, 32, 238 sq.; ordeal to be performed in the presence of the guardians of the world, 33, 104; high value of property belonging to g., 33, 205; look on with divine eyes when a witness gives evidence, 33, 245; the judge worships the g. before performing an ordeal, 33, 250 sq.; oaths by g., 33, 315; fine for stealing property of a deity or Brâhmaṇa, 33, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113; Brâhmaṇas strike those who revile the g., 42, 169–71; the sterile cow belongs to the g., therefore must be given to the Brahmans, 42, 175–9, 656; bricks of the fire-altar identified with g., 43, 90 sq.; the sacrifice is the self of the g., 43, 103; 44, 504; from left to right is the way with the g., 43, 136, 139, 147; only that is a deity to whom oblations

are offered, 43, 240, 245 sq.; if he eats on new and full moon nights, he eats whilst passing over the g., 44, 21; the sacrificer gives himself up to the g. (by the fasts) and redeems himself by the (new and full moon) sacrifice, 44, 22 sq.; theory regarding the full and new moon in respect of the g. (sun and moon, earth and sky, night and day), 44, 31; he who offers to the g. is inferior to the self-offerer, 44, 38; offerings to the g. compared to tribute brought to a king, 44, 38; fill gold cups for him who having offered ghee, offers sacrificial portions, 44, 61; *Srî* dismembered by the g., and restored by a sacrifice, 44, 62–5; *Prishthya* and Abhiplava are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the Mahâvrata yielded itself to the g., 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198–200, 430–4; *may the g. protect me through the g.*, 44, 258; prayer to be delivered from sins against the g., 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the Asvamedha, 44, 284; depart from those who speak impure speech at the sacrifice, 44, 387; the Udgâtri called 'friend of the g.,' 44, 388; all the g. made guardians of the Pravargya sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8–12; the Aryan clans long for the g., 46, 100. *See also* Debts (the three), Idols, *and* Sacrifices (*e*).

(*i*) HINDU G. IN PHILOSOPHY.

Teaching of Brahman with regard to the g., 1, 151 sq., 152 n.; the elements and the five senses or Prânas represented as g., 1, 185; 8, 123, 123 n., 337–40, 349 sq.; 15, 98, 274; 34, 303–5; 41, 273, 395; 43, 32, 185 sq., 304; 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 233, 238–40; all the g. are produced by knowledge of the Self, 1, 245; the human body represented as a lute made by the g., 1, 264; the absorption of the two classes of g. (viz. fire, sun, moon, lightning, and the senses, &c.) into Brahman or breath, 1, 288–90; never reached the Self, 1, 311; 8, 367, 391; through freedom from heedlessness the g. attained to the Brahman, 8, 152 n., 153; are not pleased with a cessation of mortal form, 8, 254 sq.; the science of final emancipation is a great mystery even among the g., 8, 254; speech relates to all the g., 8, 338; the sage who is assimilated with the Brahman, is identical with the g., and extolled by g. and demons, 8, 345; Hara, Rudra, Siva, &c., as names of the Highest Self, 15, xxxiii sq., 16; have doubted as to death, 15, 5 sq.; Brahman is all g., the g. being but his manifestation, 15, 86; Prâna identified with the g., 15, 274–6; 34, 200, 269; the g. identified with the Atman, 25, 512; whether g. are capable of the knowledge of Brahman, 34, xxxvii, 198 sq., 216–23; 48, 326–35; create many things by their mere intention, 34, xciv, 347 sq.; possess unobstructed knowledge, 34, 99; are qualified for the study and practice of the Veda, 34, 198 sq.; may have the desire of final release, 34, 198; to them the Veda is manifest of itself (without study), 34, 199; undergo discipleship, 34, 199; multiform creations exist in them, 34, 353; the performers of sacrifices are objects of enjoyment for the g., 38, 111; 48, 588 sq.; g. worship Prâna, 42, 219; serve the Person in the eye under the name of 'strengthening food,' 43, 373; by naming the g. everything here is named, 43, 390; as the Year the Sacrificer goes to the g., 44, 140, 155; Highest Person, the inner ruler of Agni and other g., 48, 155; the g. create each in his own world what they require, God creates the entire world, by mere volition, 48, 472.

(*j*) G. IN BUDDHISM.

Dialogue between a deity and Buddha, g. taught by Buddha, 10 (ii), 17–19, 43 sq.; 11, 142; 13,

122 sq.; the g. rejoice at the birth of Buddha, 10 (ii), 94, 125 sq.; 19, 4–6, 13, 344 sq., 347–56; how they felt about Buddha's death, 11, 88–90, 119–21, 127; 19, 308, 318; pay homage to the remains of Buddha, 11, 124, 128 sq.; rejoice and pay homage to Buddha when he reaches Bodhi and founds the Kingdom of Truth, 11, 153–5; 13, 97 sq.; 19, 58, 163 sq., 178 sq.; 21, 160–71, 184; 35, 243; 49 (i), 68 sq., 136, 155 sq., 165–7; instrumental in making Buddha (Yasa) resign the world, 13, 83, 89, 103; 19, 32–4, 36, 49, 54, 56–8, 68 sq., 88, 144, 152–5; 21, 55; 35, 220 sq.; 36, 45, 45 sq. n.; 49 (i), 30, 32, 34, 52, 68, 168, 173; scatter scents and flowers and raise heavenly music at Buddha's funeral, 19, 323; pay homage to the newborn Buddha, 19, 361–4; 49 (i), 7; Indra, Brahma Sahâmpati with all the other g. strew garments and heavenly flowers on Buddha, 21, 69 sq., 313, 315, 366; the four classes of the audience of a Buddha, monks, &c., g. and other superhuman beings, 21, 69, 162, 213, 222 sq., 225, 253, 376, 383, 412, 431, 442; pay homage to Buddhas, 21, 156 sq., 162–71, 183 sq., 308; Indras, Brahmas, and Brahmakâyikas show honour to the preacher, 21, 347, 349; worship relics of Buddhas, 35, 148 sq., 151, 247; when Buddha was eating the g. infused the sap of life into his dish, 36, 37 sq., 37 n.; g. and men adopted the Dhamma, after Brahmâ had adopted it, 36, 41 sq.;—the disciple of Buddha will overcome the world of the g., 10 (i), 16; envy the Arhat, 10 (i), 28, 49; 20, 233; not even g. could change into defeat the victory of a man who has vanquished himself, 10 (i), 31 sq.; the Buddhist view of the g., 10 (i), 31 sq. n.; 11, 162–5; the uncharitable do not attain the world of the g., 10 (i), 48; we shall be like the bright g., feeding on happiness, 10 (i), 53, 53 n.; the virtuous praised by the g., 10 (i), 59, 86; the true Brâhmaṇa is he who has risen above all bondage both to men and to g., 10 (i), 93 sq.; do not know the path of the Arhat, 10 (i), 95; (ii), 115; world of g., Mâras, and Brahmans, 10 (ii), 14, 30, 45, 96, 142 sq., 208; 11, 187, 288; vehicles of the g., 10 (ii), 23; 21, 345, 350; 36, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship Indra, 10 (ii), 52; g. and men depend on desire, 10 (ii), 55; the g. hear the well-spoken words of Vâsava, 10 (ii), 64; the pious householder goes to the g. by name Sayampabhas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 185 sq.; 13, 81 sq.; 20, 401; are subject to time, 10 (ii), 90; a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g. and men, 10 (ii), 96; the thirty-three (Tidasa, Tâvatiṁsa) g., 10 (ii), 125; 11, 18, 32, 32 n., 48; 17, 101, 107; 35, 11, 13; a god, or Brahmân, or Inda, the husband of Sugâ, 10 (ii), 189; Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq. and n.; Buddha, the teacher of g. and men, 11, 27, 41, 54, &c.; 19, 331; 21, 119 sq.; 35 167, 237; can, by intense meditation, cause an earthquake, 11, 45 sq.; their royal city Âḷakamandâ, 11, 100, 248; 35, 3; their existence depends on Karma, 11, 119 sq. n.; world of Brâhmaṇas and Samaṇas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g., 11, 154, 154 n.; an immeasurable bright light beyond even the power of the g., appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n.; 19, 240 sq.; 36, 248–50; 49 (i), 180; the higher g. are opapâtika, there being no sex or birth in the heavens, 11, 214 n.; aspiration to belong to one or other of the angel hosts (deva-nikâya), is a spiritual bondage, 11, 227, 231 sq.; cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n.; deities residing in trees, 13, 126; 35, 242; they

who honour the g. by offerings, will be honoured by the g. in return, 17, 103; are liable to old age, decay, and death, 19, 18, 18 n., 159 sq., 275, 275 n., 371; pay worship to Brihaspati, 19, 78; subject to transmigration, 19, 160, 224; 35, 12 sq., 38; established by Buddha, 19, 193; if Îsvara be the maker of the world, people ought not to adore more g. than one, 19, 207; the site of Pâtaliputra protected by g., 19, 250; Buddha god over all g., 19, 262 n., 348; 35, 167; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300–2, 305 sq., *305 n.*, 310, 312–15, 317, 319, 323–5, 327, 331, 337, 340 sq., 344–6, 352–4, 358, 363–5, 368; immortal, but not self-existent, 19, 271 n.; are filled with fear, 19, 287, 337; general grief in heaven when a Deva's day of merit comes to an end, 19, 287, 287 n.; names, different classes, and numbers of g., 19, 308; 21, 4 sq.; 49 (i), 129, 141, 157 sq., 180, 196 sq.; (ii), 26, 30; praise Nirvâna, 19, 309 sq.; worship Buddha, 19, 337; 49 (ii), 165, 201; Buddha as a god, 21, xxiv–xxviii; after hearing Buddha's law, beings may come to be g. or men, Indras, Brahmas, or rulers of the universe, 21, 125; g. and men will behold each other in Buddha-fields, 21, 194; protect the Bodhisattva, 21, 274; voices of g. and Nâgas, heard by the preacher, 21, 339; the Akanishthas and Âbhâsvaras in the Brahma-world, 21, 340; girls, wives, youths and maidens amongst the g., 21, 342; Devanikâyas, Brahmakâyikas, and Mahâbrahmas, 21, 342, 345; odours exhaled by the g., 21, 342, 345; the preacher discerns g. and demons by his smell, 21, 344 sq.; rebirth among the g., 21, 436; 35, 124; shout their approval, when Nâgasena preaches and attains to insight, 35, 22, 26, 29; considered as Buddhist laymen, 35, 31 sq., 31 n.; 36, 248–50; Nâgasena is capable of discussing things with the g., 35, 37; men who, even in their human body, mounted up to the abode of the Thirty-Three, 35, 172; mystic cults of certain g., 35, 266; different from the spirits called 'not men' (amanussâ), 35, 279, 279 n.; evil deeds cannot be concealed from the g. who can read the hearts of men, 35, 295; Buddha is above the god of g., 35, 300; soul and g., 36, xxii sq.; the parrot who caused the heaven of the Thirty-Three to shake, 36, 6; Buddha, chief of g. and men, 36, 55 sq., 120; exalt Vessantara on account of his gift, 36, 116; change of precedence among the g., 36, 127 n.; Akanittha, the highest of all g., 36, 130; men who in this life already attained to glory in Tidasapura (city of the g.), 36, 145 sq.; dreams caused by a god, 36, 157, 160 sq.; miracles caused by g. out of pity for men, 36, 175; miracles worked out of pity for g. and men, 36, 175; certain g. called 'The Formless Ones,' 36, 187 sq.; Buddha's religion for g. and men, 36, 214, 217–21, 221 n., 229, 240, 242, 321, 327; preachers of the Law become g., 49 (i), 185, 187; where Buddhism is preached, there shall be no fear of g., Nâgas, Yakshas, &c., 49 (i), 188; no difference between g. and men in a Buddha country, 49 (ii), 12, 42, 62; where the Trâyastrimsa and other g. live in Sukhâvatî, 49 (ii), 37; the pleasures of Paranirmitavasavartin g., 49 (ii), 40; in the train of Buddha, 49 (ii), 70, 90 sq.; Buddhas, Bodhisattvas, Bhikshus, and g., 49 (ii), 189; obtain Bodhi, 49 (ii), 199. *See also* Angels (*c*), *and* Fairies.

(*k*) G. IN GAINA RELIGION.

On g. in Gaina religion, 10 (i), 32 n.; worship of prophets as g. by Gainas and Buddhists, 22, xxi; a Gaina should not trust in the delusive power of the g., 22, 77; a Gaina should not say 'the god rains' but 'the air rains,' nor speak of the god of thunder, god of lightning, 22, 152; Mahâvîra's existence among the g., 22, 190, 218 sq.; the four orders of g., Bhavanapatis, Vyantaras, Gyotishkas, and Vimânavâsins, 22, 191, 195, 202, 252; bustle among the g. and goddesses at the birth and death of Mahâvîra, 22,

191 sq., 251 sq., 256, 265; the name Venerable Ascetic Mahâvîra was given by the g., 22, 193, 256; Mahâvîra's parents, after living as ascetics, were born as g., 22, 194, 256; the Kuṇḍaladharas, the Laukântika and Maharddhika g., 22, 195; miracles performed by the g. when Mahâvîra retired from the world, and reached the highest knowledge, 22, 195–202; orders and numbers of g., 22, 222 sq.; 45, 183, 183 n.; disputes occurring in the assemblies of g., men, and Asuras, 22, 268; sages who though no g. have obtained the powers of g., 22, 268; state of the g., one of the happy existences, 22, 268 n.; saints born among the g. in their former existence, 22, 271, 281; 45, 35; the body of monks who fast longer than four days is inhabited by a deity, 22, 300 n.; Mahâvîra surrounded by g. and goddesses, 22, 311; the pious monk will be honoured by g., Gandharvas, and men, 45, 8; pious monks reborn as g. of great power and small imperfections, 45, 8; men born as g. according to their actions, 45, 15, 30 sq., 57, 61, 84, 259, 384, 415, 417; *to the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious* (*g. dwell*)—*who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such places go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion*, 45, 23; the life and pleasures of the g. surpass human pleasures a thousand times and more, 45, 29 sq.; the state of the Kevalin higher than that of the g., 45, 30 n.; shower down a rain of perfumed flowers and water, and heavenly treasure, at the conversion of a Brâhmaṇa, 45, 54; a monk should not be frightened by voices of g., 45, 72; pay homage to a chaste monk, 45, 77; long life of the g., 45, 84, 84 n.; calamities produced by g., animals, and men, 45, 110, 181, 255; descend from heaven to celebrate the renunciation of a saint, 45, 114 sq.; attend the meeting of Kesi and Gaṇtama, 45, 121; conjuring a god, a means of extorting alms, employed by bad monks, 45, 133 n.; carnal love towards divine beings, 45, 139; from desire of pleasure arises the misery of the world, the g. included, 45, 187; duration of Lêśyâs of g., 45, 202; classification and description of g., and duration of their life, 45, 225–9, 381; why people are born as Abhiyôgidêvas, Kilvishadêvas and Asuras, 45, 231 n.; the world created by the g., 45, 244; even g. must suffer for their deeds, 45, 250; the Suparṇa g. reside in the Śâlmalî tree, 45, 290; the Lavasaptamas, the highest of those g. who live very long, 45, 291; do not reach final beatitude, 45, 331; some pious men become liberated saints, others g., 45, 331 sq., 352; commit sins, 45, 356; Gainas should believe that g. and goddesses exist, 45, 408. *See also* Vimânas.

(*l*) Angels and archangels in Zoroastrianism.

A. assist the Mazdayasnians against demons and demon-worshippers, 5, li sq., 224–30; how each of the archa. can best be propitiated, 5, lxii, 372–9; thirty a. and archa., 5, 103–5, 103 sq. n.; no a. come to the body of him who does not perform ablution, 5, 299; all worship reaches either the a. or the demons, 5, 310; a. and archa. invoked, praised, worshipped, 5, 312–14; 18, 324, 357; 37, 34 sq., 168, 232–4, 277, 293 sq., 298, 303, 315 sq., 438, 444 sq., 463; 47, 51, 95; the activity of the seven archa., 5, 357, 357 n.; archa. are intangible spirits, but must be worshipped, 5, 372 sq. n.; the thirty a. and archa. presiding over the days of the month, 5, 401–6, 406 n.; 23, 3; heavenly and earthly a. invoked, 18, 3; spiritual life and glory for the soul owing to the a., 18, 22 sq.; they dwell in heaven, 18, 57, 275; Srôsh to be reverenced separately from all the other a., 18, 61, 61 n.; archa. assemble in the middle of the sky, 18, 87; a. vanquish wizards

and witches, 18, 88 sq.; a. attend to the wishes of the Creator, 18, 120; seven archa. in the propitiatory dedication of the sacred cake, 18, 143 sq.; archa. pleased by the ceremonial, 18, 159 sq., 159 n.; 37, 173 sq.; a. not attacked by the stench of unnatural sin, 18, 220 sq.; archa. are immortal, undistressed, and omniscient, 18, 221; archa. assist Tîštar against Apâôsh, 18, 267; a. opposed by the fiends, 18, 270 sq., 319, 319 n.; a. are distressed by an imperfect purification rite, 18, 294; a. intercede for the soul of Keresâsp, 18, 378–80; archa. sit around Aûharmazd, 18, 415 sq.; archa. and a. of the spiritual and worldly creations propitiated, 24, 3 sq., 4 n., 8; a., archa., and spirits gratified by Vištâsp, 24, 65; goodness of the archa. the cause of prosperity of the world, 37, 196; Kâî-Ûs attempts to reach the heavenly region of the archa., 37, 221; he who provides for the Mazda-worshipper provides for the archa., 37, 280; assistance by the archa., 37, 291 sq.; wisdom of archa., 37, 305; increasing the strength of the archa., 37, 341; obeisance to the archa., 37, 360 sq., 378; exploits of the archa., 37, 364; contentment of the archa., 37, 370; archa. lodge in him who loves Vohûman, 37, 382; Zoroaster's conference with the archa., 47, xv, xxi, xxiv, xxvii, xxx, 156–62; Zoroaster's spiritual body with the archa., 47, xxviii sq.; archa. protect agriculture, 47, 7; Zoroaster's guardian spirit and body united by the archa., 47, 21–9; archa. opposed to harm, 47, 55; archa. assist Zoroaster in converting Vištâsp, 47, 67–70, 81, 124, 164; archa. send forth the soul of Srîtô from heaven, 47, 79; archa. report the birth of Zoroaster, 47, 87; apostles confer with the archa., 47, 106, 112; archa. sent by Aûharmazd to protect the infant Zoroaster, 47, 145; glory of the seven archa., 47, 148; reverence of the emanations of the six archa., 47, 168. *See also* Ameshaspentas, *and* Angels (*b*).

(*m*) G. OR SACRED BEINGS (YAZATAS, YAZDÂN) IN ZOROASTRIANISM.

Abstract deities worshipped by the adherents of Zoroastrianism, 4, lxi, lxv; 23, 30; natural deities in early Zoroastrianism, 4, lxi, lxv; prayers and sacrifices to all the g. offered by Zoroastrians, 4, 221–4, 245, 248; the holy g. and the great Ratu, 4, 250; Aûharmazd and the angels who are the whole of the heavenly and earthly sacred beings (yazdân), 5, 155; spirits of the sky, water, earth, plants, animals, mankind, and fire, 5, 156; g. or sacred beings invoked and worshipped by the devout, 5, 312; 18, 123–5, 134–6, 166–73, 279–81, 325 sq.; 24, 10, 12 sq., 26, 43 sq., 78; 37, 34 sq., 344 sq., 377, 428 sq., 431, 436, 466 sq.; meat-offerings apportioned to g., 5, 335–8; resurrection the happiness and hope of the good spirits, 18, 38; are the spirits distressed when a righteous man dies? 18, 50 sq.; man, a servant of the g., 18, 122 sq., 125; good spirits co-operate in the preparation of the sky, 18, 261; one Yast for every Amshaspand and every Ized, 23, 1–3; thirty g. and numerous abstract deities invoked, 23, 2–20; glory of the gods in the heavens and in the material world, 23, 291 sq., 352; the sacred being is the best protection, 24, 41; divine providence overrules destiny, 24, 55; belief in the s. b. a good work, 24, 75; fear of s. b., 24, 78; ceremonies are a thanksgiving to the s. b., 24, 94 sq.; demons the opponents of the s. b., 24, 164; the pantheon of Zoroastrianism, 31, 195–203; thirty-three lords of the ritual order, 31, 198 sq., 198 n., 205, 210, 216, 220, 225; all the Yazads, heavenly and earthly, worshipped, 31, 202, 207, 212, 218, 222 sq., 227, 254 sq., 257, 259, 272, 274, 277, 319, 328, 374, 382, 389, 391; Fravashis of the Yazads worshipped, 31, 273; sacrifices to the lords of spiritual and of earthly creatures, of aquatic animals, beasts, and birds, 31, 335; triumphs of the s. b. over the demons, 37, 23, 285; 47, 123; bringing of the word from

the s. b., 37, 31 ; gratified by justice, 37, 102 ; spirits of fire, water, and plants hurt by the destruction of a righteous man, 37, 149 ; ceremonials of the various s. b., 37, 183 sq. and n. ; 47, 168 sq. ; assembly of the s. b., 37, 189 ; mutual service of man, cattle, and s. b., 37, 265 ; worship of s. b. not to be neglected under any circumstances, 37, 276 sq. ; who is liberal to the s. b. is free from destruction, 37, 282 ; reverence for s. b. a good work, 37, 311–13 ; s. b. gratified by proper care of cattle, 37, 318 sq. ; s. b. gratified by virtuousness, 37, 323–7 ; power of s. b. increased by love of their affairs, 37, 335 ; body and life given to the s. b., 37, 352 sq. ; discrimination in the affairs of the s. b., 37, 373 sq. ; the s. b. instruct Masyê and Masyâôî in arts and manufacture, 47, xxv, 7 sq. ; friendship of Zaratûst for the s. b., 47, 47 ; s. b. are beneficent and righteous, 47, 69.

(*n*) Chinese spirits or spiritual beings (Kwei-shăn).

Shun sacrificed to the Six Honoured Ones, to hills and rivers, and to the host of sp., 3, 39, 39 n. ; thanksgiving sacrifices to the sp. of the land and of the four quarters, 3, 371, 371 n., 373, 373 n. ; people suffering injury protest to the sp. of heaven and earth, 3, 90 ; Thang fears to offend 'the Powers above and below,' 3, 91 ; sp. of hills and rivers were all in tranquillity, as long as kings were virtuous, 3, 93 ; sp. of heaven and earth worshipped, 3, 96, 126 ; 27, 307 ; worship of the sp. of the land and grain, 3, 96, 126 ; 16, 256 ; 27, 107, 115, 183, 191, 218, 222, 225 sq., 278, 300, 309, 313–15, 329 sq., 373, 397, 416 ; 28, 33, 67, 101, 222, 235, 253, 265 ; accept only the sacrifices of those who are sincere, 3, 99 ; victims devoted to the sp. of heaven and earth, 3, 123 ; invoked for help in war, 3, 135 ; pious rulers behave gravely and respectfully to sp. and men, 3, 163 ; the spirit of the land sacrificed to in a new city, 3, 183 ; the king should sacrifice to the sp. above and beneath, 3, 186 ; services to sp. and to Heaven, 3, 217 ; the Minister of Religion regulates the services for sp. and manes, 3, 228, 228 n. ; perfect government and bright virtue have a piercing fragrance for the spiritual intelligences, 3, 232 ; the descents of sp. ceased when *Kh*ung and Lî made an end of the communications between earth and heaven, 3, 257, 257 sq. n. ; ancestors become tutelary sp., 3, 301 ; 'all spiritual beings' or 'the hundred sp.' presiding over all nature, 3, 318, 318 n. ; hearken to him who seeks a friend, 3, 347, 347 n. ; hearken to the officers who quietly fulfil their duties, 3, 365 ; great altar to the sp. of the land raised by Than-fû, 3, 384, 385 n. ; unseen by men, one is still under the observation of sp., 3, 388, 388 n., 415 ; sacrifice to the spirit of the path, 3, 399, 399 n., 425 sq., 425 n. ; 27, 314 sq. ; 'host of all the sp.,' one of the titles of the sovereigns of China, 3, 405, 405 n. ; King Hsüan expostulates with God and all the sp. whom he expects to allay a terrible drought, 3, 419–23 ; sacrifices to the sp. of the four quarters and of the land, 3, 422 ; Kwei-shăn or sp., what they are, 16, 32, 34, 45, 355 sq. n. ; inflict calamity on the full and bless the humble, 16, 226, 226 sq. n. ; men of worth employed to do service to sp., 16, 324, 325 n. ; sacrifices to sp. or phenomena of nature, 27, 36 ; 28, 203, 209, 218, 218 n. ; 39, 300 n. ; sacrifices to sp. of hills and rivers, and of the quarters, 27, 116, 216 sq., 273, 278, 307, 313–15, 376, 385 sq., 397 ; 28, 101 ; sacrifice to the Father of War, 27, 220 ; those who gave false reports about appearances of sp. put to death, 27, 238 ; sacrifices to the sp. of the ground, 27, 259, 259 n. ; sacrifice to the 'first match-maker,' 27, 259 ; husbandry dear to the sp., 27, 279, 279 n. ; prayer to 'the Honoured ones of Heaven,' 27, 300, 300 n. ; the ruler's intercourse with sp., 27, 375, 377 ; the sp. of nature as associates for men, 27, 383 sq. ; enjoy the virtue of the superior man, 27, 394 ;

things used for rites shall be in accordance with the requirements of the sp., 27, 395, 395 n.; distinction between g. and manes, 27, 430, 430 n.; the Father of Husbandry, 27, 431; communion with the sp. by sacrifices, 27, 434–6; marriage a service of the sp., 27, 441 sq.; do not take liberties with or weary sp., 28, 73; music and ceremonies bring down the sp. from above, 28, 114; the honouring of sp., 28, 219, 341 sq.; the Spiritual Intelligences served with reverence, 28, 239; communion with the Spiritual Intelligences attained by purification, 28, 240, 245; sacrifices give expression to the loving feeling towards the sp., 28, 271; the powers of sp., 28, 307 sq. and n.; the superior man presents himself before them, 28, 325; the Spiritual Intelligences of heaven and earth, 28, 349; eight sp. worshipped by the founder of the *Khi*n dynasty, 39, 41, 41 n.; the power of the sp. or manes, 39, 82, 104; sp. of the land worshipped under an oak-tree, 39, 217–19; from the Tâo came the mysterious existences of the sp., 39, 243, 243 n.; the Tâoist sage suffers not from ghosts and is not scared by the sp. of the dead, 39, 333; the Tâoist sage suffers no reproof from the sp. of the dead, 39, 365; tutelary sp. of the land do not bestow their blessings selfishly, 39, 382; altars raised to the spirit of the grain, 40, 75; man's relation to men and sp., 40, 83, 83 n.; sp. in heaven and earth take account of men's actions and curtail their lives according to the gravity of their transgressions, 40, 235 sq., 244; bad men revile the sp., 40, 242; the Divine Ruler of the eastern Hwa, the Divine Ruler of the Golden Gate, and the Royal-mother of the West, 40, 248 sq. *See also* Ancestor Worship (*a*, *b*).

(*c*) False G. in Islâm.

Nature-g. (*Ginns*) worshipped by the Arabs, 6, xi sq.; patron deities of Arabian tribes, 6, xii; false g. can neither harm nor profit people, 6, 191, 204; are lifeless, cannot create anything, 6, 252; 9, 64, 83, 161; if there were other g., they would rebel against God, 9, 5; themselves have recourse to God, 9, 7, 7 n.; deny their worshippers on judgement day, 9, 32; cannot defend the idolators against God, 9, 49; are helpless and cannot help, 9, 153, 167; are punished in hell, as well as the idolators, 9, 169; worship of false g., in order to be brought nearer to God, 9, 182; desert their worshippers on the last day, 9, 204. *See also* Ginns.

Gog and Magog, 9, 25, 25 n., 54.

Gôgôsasp, or Gôsasp, n. of a Zoroastrian teacher, 5, 243, 243 n., 265 sq., 275.

Gôkard (or Gôkerânô, or Gôkerenô), *see* Haoma, *and* Trees.

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Heaven (Sky, Heavenly world).

(*a*) H. (Thien), a supreme and moral power in China.
(*b*) H. and Rulers in China.
(*c*) H. and Earth in China.
(*d*) H. or Svarga world in India.
(*e*) H. (Dyaus) as a deity in India.
(*f*) H. and Earth in India.
(*g*) H. (Âsmân, Garô*d*mân) in Zoroastrianism.
(*h*) Plurality of Heavens.

(*a*) H. (Thien) a supreme and moral power in China.

The term Thien or H. interchanged with Tî and Shang Tî (God) to denote the Supreme Power, 3, xxiv sq., 196–8, 477 sq. n., 354; 39, 15–18; sacrifices offered to H., 3, 39, 134, 302, 317 sq.; 27, 36, 427, 437; 28, 202, 217 sq.; sends down calamities (on the offender), 3, 51 sq., 108, 120–2, 157 sq., 160 sq., 170, 177 sq., 236, 266, 408–10, 417–19; 27, 256, 279; 40, 107; virtue moves H., 3, 52; appeal to (azure) H. in sorrow, 3, 52, 184, 360 sq., 364, 418, 428 sq., 434 sq., 434 n., 435 n., 439, 439 n., 441, 444; the source of moral laws, 3, 55 sq., 129, 169; punishments appointed by H., 3, 77, 83, 85–7, 90, 126, 130, 132, 135, 219; warnings of H. conveyed by eclipses and the like, 3, 81, 81 n.; sends down misery or happiness and length of years on men according to their conduct, 3, 89, 99, 101, 109, 119, 174, 207; 16, 299 sq. n.; 40, 246; the way of H. is to bless the good, and make the bad miserable, 3, 90; 16, 285, 286 n.; makes no mistakes, 3, 90, 417; 16, 230, 230 n.; the bright requirements of H., i.e. the worship of the gods and ancestors, 3, 96; 28, 415; calamities sent by H. may be avoided, but from those brought on by one's self there is no escape, 3, 98; 28, 359; secures the tranquillity of the people, aiding them to be in harmony with their condition, 3, 139, 139 n.; fulfilling to the end the will of H., one of the five sources of happiness, 3, 149; decree of H. is not to be changed, 3, 157, 161, 236; the will of H. intimated by divination, 3, 159, 189 sq.; awful though H. be, it yet helps the sincere, 3, 167; H.'s appointments are not unchanging, 3, 171, 379 sq.; 28, 420 sq.; approves, if spirits are used only at sacrifices, 3, 176; the bright principles of H., 3, 176, 197; sacrifices ascend to H., 3, 177; the aged have matured their counsels in the sight of H., 3, 185; the favour of H. is not easily preserved, not to be depended on, 3, 206; the virtue of great H., 3, 206, 209, 259; the dread majesty of H., 3, 208, 210, 241, 262, 264, 380, 380 n.; *Great H. has no partial affections; it helps only the virtuous*, 3, 212; services to spirits and to H., 3, 217; 'the way of H.,' or virtuous conduct, 3, 248; 16, 229, 372; 27, 39 sq., 367, 389; 28, 268; 39, 121 sq., 210; 40, 257–9; the oppressed declare their innocence to H., 3,

256, 354, 357 sq.; those who preside over criminal cases are the shepherds of H., 3, 259; accordance with the will of H., 3, 260, 379; 16, 261; allows us to make use of punishment, 3, 260; is impartial, but men ruin themselves, 3, 264; prosperity sent down from H., 3, 306; 16, 286, 318, 322, 323 n.; the ordinances of H. are deep and unintermitting, 3, 314, 357; 16, 251, 251 n.; 28, 322; made the lofty hill, 3, 316; its appointment is not easily preserved, 3, 329 sq., 330 n.; inspects all our doings, 3, 330; does not weary in its favour, 3, 335; sends inflictions, is charged with injustice and cruelty, 3, 351–3, 353 n.; the calamities of the lower people do not come down from H., 3, 357; the angry terrors of compassionate H. extend through this lower world, 3, 358; bad officers do not stand in awe of H., 3, 358; what H. confers, when once lost, is not regained, 3, 359; who art called our parent, 3, 361; azure H. invoked against slanderers, 3, 361; offerings made to the ancestors, that their descendants may receive the blessings of H., 3, 370, 370 n.; the way of H. is hard and difficult, 3, 376; the doings of high H. have neither sound nor smell, 3, 379 sq., 380 n.; model of action afforded by H. to men, 3, 380 n.; 16, 414, 415 n.; 39, 146, 161, 365–7; 40, 208; enlightens the people, 3, 409, 409 n.; gave birth to the multitudes of the people, 3, 410, 425; great H. is intelligent and clear-seeing, 3, 410, 416; it is not H. that flushes your face with spirits, so that you follow what is evil, 3, 411; those whom H. does not approve of sink down in ruin, 3, 414; is letting down its net of crime in which are many calamities, 3, 428 sq.; mysteriously great H. is able to strengthen anything, 3, 429, 429 n.; filial piety is the method of H., 3, 473, 479; 'H. in the midst of a mountain,' symbolical of great accumulation, 16, 37, 300, 300 n.; will set its seal to the virtue of him who restrains himself, 16, 155, 157 n.; symbolic meaning of H., 16, 213 sq., 214 n.; 'the Heavenly or H.-given seat,' 16, 218, 218 n., 223 n.; diminishes the full and augments the humble, 16, 226, 226 sq. n.; 'the procedure of H.,' characterized by change, 16, 229, 229 n.; progress proceeding from correctness is the appointment of H., 16, 234, 234 n.; sincerity is the response of man to H., 16, 263, 264 n.; in its motion, is a symbol of strength, and of untiring activity, 16, 267, 268 n.; divination is 'help extended to man from H.,' 16, 351; the sage rejoices in H. and knows its ordinations, 16, 354; produced the spirit-like things, and the sages took advantage of them, 16, 374, 374 n.; he whom H. assists is observant of what is right, 16, 375 sq.; 'the great man,' the equal of H., 16, 417, 418 n.; 28, 327; sends down rain, 27, 201; decision in law courts 'according to the judgement of H.,' 27, 236; the most forlorn of H.'s people, 27, 244; the blessing of H. secured by ceremonies, 27, 371, 376, 376 sq. n.; the author of all things, 27, 377 n., 430; produces the seasons, 27, 378; rules of ceremony have their origin in H., 27, 388; the border sacrifice an illustration of the way of H., 27, 430; harmony of H. and man, 28, 210; 39, 144, 332 sq.; 40, 257–64; by ceremonies and music man becomes H.-like, 28, 224; the supreme Decider, 28, 233, 233 n.; a filial son serves his parents as he serves H., 28, 269; commands of superiors taken as if from H., 28, 288; accordance with the nature of H. is the path of duty, 28, 300, 301 n.; the superior man does not murmur against H., 28, 306 sq., 338; 40, 242; perfection of nature characteristic of H., 28, 317; the superior man knows H., 28, 325; the Tâoistic idea of Thien or H., 39, 15–18, 154, 196, 196 n.; 40, 112 sq., 112 n.; a great sage called 'H.,' 39, 17 sq., 299, 299 n., 301–3; the full possessor of Tâo is like H., 39, 60; the work of the Tâoist like that of H., 39, 111 sq.; is lenient, but does not allow offenders to escape, 39, 116; though H. hates the ill-doer, yet its

judgements do not always prove that he who suffers is an ill-doer, 39, 116 sq.; presides over the infliction of death, 39, 117; the Tâo or way of H. is unselfish, that of man selfish, 39, 119; there is no other H. but what belongs to man's own mind, 39, 129, 182; unity with H. obtained by renouncing worldly life, 39, 150; 40, 12; *Kh*ing completed his bell-stand, when his H.-given faculty and the H.-given qualities of the wood were concentrated on the work, 39, 150; 40, 22 sq.; the Southern Ocean is the 'Pool of H.,' 39, 164, 167; the notes or sounds of H., 39, 177 sq., 178 n.; as a synonym of Tâo, 39, 178 n., 182, 182 n., 185, 185 n., 229 n., 234 n., 278 n., 306; 40, 61, 61 n.; that the Master of the Left has but one foot, is from H., not from man, 39, 200; death and life ordained from H., 39, 241; to be regarded like a father, but the Tâo to be loved more, 39, 241 sq. and n.; creatures cannot overcome H., 39, 248 sq.; *the small man of H. is the superior man among men; the superior man among men is the small man of H.*, 39, 253, 253 n.; what disturbs the regular method of H. causes disorder in the world, 39, 302; spirit-like, and yet requiring to be exercised, 39, 305; those who do not understand H. are not pure in their virtue, 39, 306; he who has forgotten himself has become identified with H., 39, 318; the ancients sought first to apprehend H., the Tâo came next, 39, 336; six extreme points and five elements belong to H., 39, 346; the music of H., 39, 348–51; 'the gate of H.,' 39, 357; union (between father and child) by H.'s appointment, 40, 35; 'a man in appearance, but having the mind of Heaven,' description of a master of the Tâo, 40, 42, 42 n.; Tâoist teacher called H., 40, 51, 68; the harmony of H. will come to him who looks only at the Tâo, 40, 61; the people of H. are those whom their human element has left, 40, 82; those who cannot stop where they cannot arrive by means of knowledge, will be destroyed on the lathe of H., 40, 83; the door of H. is non-existence, 40, 85; the sage is skilful H.wards, but stupid manwards, 40, 88 sq.; the true men of old did not by their human efforts try to take the place of H., 40, 110; the sage follows the direction of H., 40, 116, 199; if the breath of creatures be not abundant it is not the fault of H., 40, 139; the mind of man more difficult to know than H., 40, 209; regarded as the primal source by the sagely man, 40, 215; protects the good man, 40, 237; the bad man slights H.'s people, 40, 239; to H. belong the five mutual foes (elements), and the same five foes are in the mind of man, 40, 258 sq.; has no feeling of kindness, but the greatest kindness comes from it, 40, 261 sq.; when H. seems most wrapt up in itself, H.'s operation is universal in its character, 40, 262; the title 'H.-honoured,' 40, 265 sq.; 'H.-endowed men,' 40, 265–8; ether and destiny depend on H., 40, 268. *See also* God (*b*).

(*b*) H. AND RULERS IN CHINA.

'Son of H.,' designation of Chinese sovereigns, 3, xxv, xxv n., 83, 113, 120, *144*, 220, 244, 325, 352, 406, 425, 428, 467 sq., *468 n.*, 472, 483, 485; 16, 88, 285; 27, 82, 99, *107 sq.*, &c.; 28, 31, &c., *347*; 39, 307 n., 308 n., 331; 40, 158, 170, 181, 189–91, 195; appoints the kings, 3, 45, 47, 50, 58, 62, 99, 119, 121, 128, 134 sq., 154, 157, 167, 181, 196–9, 207 sq., 210, *217*, 236, 244, 308, 312, 316, 335, 378, 381, 389, 394, 402, *404*; 16, 276 sq. n.; 27, 108 sq.; 28, 347; 39, 338, 338 n.; the work of government is H.'s, men must act for it, 3, 55; protects and establishes the king, and makes him virtuous so as to enjoy every happiness, 3, 91, 93, 96, 98, 101, 104, 162, 347 sq.; virtuous kings give heed to the commands of H., 3, 104; intelligent kings act in accordance with the ways of H., 3, 115; King Thang became equal to great H., 3, 118; wicked King Shâu does not reverence H., 3, 125; made rulers for the help of the

people, 3, 126, 264; loves the people, and punishes wicked sovereigns who do not carry out the mind of H., 3, 126–8; the oppressed people cry to H., 3, 127; gave the Great Plan to Yü, 3, 140; sends a thunderstorm to reveal the virtue of Tan, 3, 155 sq.; the king, the servant of H., which has assigned to him a great task, 3, 159; overthrow of a dynasty no usurpation, but the will of H., 3, 166, 184, 196–9, 213–17; guides and protects kings who are obedient to H., 3, 185 sq.; the king shall be the mate of great H. and reverently sacrifice, 3, 186; king prays to H. for a long-abiding decree in his favour, 3, 187 sq.; the king responds to the favouring decree of H., 3, 192; favours those who obey the king, 3, 200, 218; the inflictions of H. carried out by the king, 3, 200; indulgence in ease is not the way to secure the favour of H. for a king, 3, 203; deceased ministers associated with H. in sacrifices to it, 3, 207, 207 n.; that kings have good ministers is a favour of H., 3, 208, 210; the princes of Yin kept reckoning on some decree of H., 3, 214, 216; approved of the ways of Wăn and Wû, and gave them the four quarters of the land, 3, 245; commissioned the swallow to give birth to Shang (Hsieh), 3, 307; Thang received the blessing of H., 3, 310; sent Î Yin down as a minister to Thang, 3, 311; by its will is inspecting the kingdom, 3, 312; sacrifice to H. associated with King Wăn, 3, 317; the correlate of H., 3, 319 sq.; 476 sq., 476 n.; 16, 46 sq.; 28, 201 sq.; a great sovereign gives rest even to great H., 3, 325, 325 n., the purpose of H. carried out by Wû in the plain of Mû, 3, 342; grants blessing to the prince (Hsî), 3, 345; blessing of H. invoked by the king for his lords, 3, 373 sq., 374 n.; the posterity of Wû will receive the blessing of H., 3, 394; robbers and oppressors have no fear of the clear will of H., 3, 407, 407 n.; a king invokes H. to allay a drought, 3, 422 sq.; Thang overcame Hsiâ, and Wû Shang, in accordance with the will of H., 16, 254; a general in whom the king has reposed entire confidence has 'received the favour of H.,' 16, 276, 276 n.; the ancient sovereigns were helped by H., 16, 383; the ruler on his tour of inspection announces his arrival to H., 27, 216; emperor's sacrifice to H., 27, 222; gives the eulogy for a deceased emperor, 27, 333 sq., 334 n.; whatever good the son of H. possessed, he humbly ascribed its merit to H., 28, 233; is with the virtuous ruler, 28, 308 sq.; desiring to know men, the wise ruler should know H., 28, 313; the purposeless and yet powerful spontaneity of H., a pattern for rulers of the world, 39, 143 sq., 307–14, 307 n., 318, 318 n., 330–38, 346; a son of H., and a co-worker with H., 39, 207; the sons of H. are those whom H. helps, 40, 82. *See also* Rulers.

(*c*) H. AND EARTH IN CHINA.

Are the parents of all creatures and things, 3, 125, 476; 16, 238 sq., 356, 357 sq. n., 429 sq.; 40, 12, 94; worshipped, sacrifices to them, 3, 129, 405 n.; 27, 116, 116 n., 225, 227, 323, 329, 373, 397, 410, 425; 28, 253, 265, 271 sq.; addressed by King Wû when going into battle, 3, 135; worshipped during a drought, 3, 420, 420 n.; are a pattern for the conduct of men, 3, 473; 16, 39 sq., 238 sq., 281, 282 n., 359 sq., 360 n.; 27, 380–4, 387 sq.; 28, 305, 326 sq., 393; 39, 52, 66, 334–8, 364; 40, 60 sq.; are served with intelligence by showing filial piety to fathers and mothers, 3, 484 sq. and n.; their marriage, and their sons and daughters, 16, 49 sq.; symbolism of their reciprocal influence, 16, 223 sq., 224 n., 418–21; harmony between them symbolical of harmony in the state, 16, 227, 227 sq. n.; 28, 100, 104, 106; 'the mind of H. and E.' the love of life and of all goodness, 16, 233, 233 n.; nourish all things, 16, 235; correctness and greatness seen in the character of H. and E., 16, 240, 241 n.; their union emblematic of marriage, 16, 242, 243 n., 257, 258 n.; 27, 55; are separate, but the work which they

do is the same, 16, 243; H. dispensing and E. producing, 16, 247, 248 n.; by their union (marriage) all things spring up, 16, 250; 27, 439 sq.; 28, 265; undergo their changes, and the four seasons complete their functions, 16, 254, 262; their interaction symbolical of men's operations, 16, 259, 259 n.; H. is lofty and honourable, E. is low, hence their symbols *Kh*ien and Khwăn (male and female), 16, 348 sq.; H., E., and man (ruler), the 'three Powers,' 16, 351, 351 sq. n., 402, 402 sq. n., 423 sq., 424 n.; 27, 377 sq.; 28, 115, 115 n., 256 sq., 300 sq., 301 n., 319, 319 n.; 40, 258–60; the Yî King made on a principle of accordance with H. and E., 16, 353 sq.; their great attribute is the giving and maintaining life, 16, 381; all things were produced after H. and E., 16, 433, 435; are in harmonious co-operation in spring, 27, 255; begin to be severe in autumn, 27, 285; no intercommunion of H. and E. in winter, 27, 298; the rules of propriety are rooted in H. and have their correspondencies in E., 27, 367; separated from the Grand Unity, 27, 386 sq.; harmony and graduation in them, 28, 99; music has its origin from H., ceremonies from E., 28, 100–5, 114 sq.; a pattern for the relation of ruler and minister, 28, 103 sq.; represented by musical notes, 28, 111; music the lesson of H. and E., 28, 128, 130; worshipped at the ruler's ploughing of the field, 28, 222; virtue of ancient rulers equal to that of H. and E., 28, 281 sq.; 40, 48 sq.; great as they are, men are dissatisfied with some of their actions, 28, 304; their characteristics, 28, 322; evolved from the Tâo, 39, 67 sq.; 40, 290 sq., 293; unite and send down the sweet dew, 39, 74; the Great Powers whose influences extend to all below and upon them, 39, 143, 307 sq.; do nothing, and yet there is nothing that they do not do, 39, 149; 40, 3 sq.; there is nothing which H. does not cover, and nothing which E. does not sustain, 39, 228, 258; clearly understanding their virtue is what is called 'The Great Root,' and 'The Great Origin,' 39, 332; regarded by Tîs and kings as their author, 39, 333; H. has a more honourable, E. a lower position, 39, 335 sq.; the principles of H. and E. to be followed, 39, 381; cause inflictions, such as hunger, thirst, &c., 40, 37 sq., 38 n.; under the control of the Tâo, 40, 47, 47 n.; body, life, his nature, and his offspring are only entrusted to men by H. and E., 40, 62 sq.; how it was before H. and E., 40, 71 sq.; to respond to the feeling of H. and E., the right thing for a Tâoist ruler, 40, 95; the sage embraces them both in his regard, 40, 105; are grandly complete by doing nothing, 40, 106; happiness only in the pursuit of the perfect virtue of H. and E., 40, 107; are the greatest of all things that have form, 40, 128; Tâoists of later ages no longer saw the undivided purity of H. and E., 40, 217; the bad man appeals to them to witness to the mean thoughts of his mind, 40, 242; H. is pure, E. is turbid, H. moves, E. is at rest, 40, 250; their method proceeds gently and gradually, 40, 263; the Tâo is in H. and E., but they are not conscious of it, 40, 267. *See also* Nature.

(*d*) H. OR SVARGA WORLD IN INDIA.

The five men of Brahman, the doorkeepers of h., 1, 47; is the altar on which the Devas sacrifice the Sraddhâ libation, 1, 78; obtained by esoteric knowledge, 1, 129 sq., 153, 233; 8, 368; 15, 177; 44, 177, 264; the world of the gods, the reward of the sacrificer, 2, 140, 159; 12, 157 sq., 252, 254 sq., 260 sq., 266, 310, 345 sq., 450 sq., 451 n.; 26, 173, 307, 424, 449 sq.; 41, 7, 32 sq. and n., 286 sq., 322, 344 sq.; 42, 183–5, 187, 189–91; 43, 198–200, 217 sq., 267 sq., 279 sq., 391; 44, 38, 42 sq., 53, 56, 61, 68, 79, 81, 143, 151, 185, 190, 204 sq., 239, 280 sq., 297, 309 sq., 328, 473, 482 sq.; 46, 24; 48, 681; 49 (i), 110; rewards in h., 2, 169 sq.; the reward of true witnesses, 2, 246 sq.; 33, 93; assault against a Brâhmaṇa

causes loss of h., 2, 282 sq. and n.; fallen warriors go to h., 7, 18; 8, 46 sq.; 25, 230; the reward of good conduct and pious actions, 7, 108; 8, 158 sq., 159 n., 322, 327, 344, 360 sq.; 10 (i), 35, 35 n.; 11, 17, 91, 94 sq.; 17, 100; 35, 283, 283 n.; 36, 230; 45, 83; faithful wives will gain h., 7, 111; 14, 232; attained by worship of Vishnu, 7, 156; is a merely temporary good, sorrowful and not worth having, 8, 48 sq. and n., 240; 19, 74 sq., 80, 121, 159 sq., 203 sq., 206; 48, 177, 181; 49 (i), 72 sq., 76 sq.; the gods pass upwards to the world of h. by penance, 8, 389; 44, 91 sq., 505; a few only go to h., 10 (i), 47; better than going to h. is the reward of the first step in holiness, 10 (i), 48; the Arhat sees both h. and hell, 10 (ii), 116; one tooth of Buddha is honoured in h., 11, 135; living in the forest as a hermit is the road to h., 14, 291, 294; there is no death in h., 15, 4; reached by the road of the Fathers, 15, 177; 42, 170; birth in h., the aim of ascetics, 19, 74 sq., 79 sq.; 49 (i), 72 sq., 76 sq.; Buddha ascends to h. to preach to his mother, 19, 240 sq. and n.; he who makes peace in the Samgha will be happy in h. for a kalpa, 20, 254, 268; the gods convey the sacrificer to h., 26, 190; *'may there be a place for me in the world of the gods!' With this hope he offers whoever offers: that same sacrifice of his goes to the world of the gods; and behind it goes the gift he gives to the priests, and holding on to the gift follows the sacrificer*, 26, 342 sq., 345, 348 sq.; the dead go to h., 29, 242 sq.; that within which the h., the earth, &c., are woven, is Brahman, 34, xxxv, 154–62; if the Gaina maintains that h. exists, or does not exist, and is eternal or non-eternal, nobody will act for the purpose of gaining it, 34, 430; the Abhidhamma preached in h., 36, 248; the consecrated king supposed to have ascended to h., 41, 104, 104 n.; north-east the gate of h., 41, 252; prayer for h. after remission of sins, 42, 165 sq.; the firmament is the world of h., 43, 250, 304; 'the life of a hundred years makes for h.,' 43, 323 sq.; begging alms from pious women makes for h., 44, 50; the gate of h. opened by sprinkling water in the northerly direction, 44, 82; the conclusion of the 'sacrifice to the Brahman' (Veda-study), 44, 96; out of the world of h. the gods formed the Udayanîya Atirâtra, 44, 140; Âdityas and Aṅgiras contend together who shall be first to reach h., 44, 152; the h. of the living, 44, 212; by the Brahman (the priesthood) he gains h., 44, 221; fathers led to the world of h., 44, 238; by means of the golden light the Sacrificer goes to h., 44, 303; the horse knows the world of h. and leads the Sacrificer to it, 44, 304–6; sacrificial horse led to h. where the pious dwell, 44, 319; the way to h. not known to the gods, but to the sacrificial horse, 44, 320; that is h. where they immolate the victim, 44, 323; by preparing the knife-paths, the Sacrificer makes for himself a bridge for the attainment of h., 44, 326; established upon the Brihatî, 44, 402 sq.; Sûrya is the heavenly world, 44, 502; the palace Saudharman in h., 45, 291; ridge of h., 46, 45; carrying Agni, they opened the doors of h., 46, 68. *See also* Brahman-world, Future Life, Sky, Transmigration, *and* Worlds.

(*e*) H. (Dyaus) as a deity in India.

Used in a curse, 1, 251; invoked and worshipped, 2, 108; 29, 207, 242, 321; 32, 423; 44, 297 sq., 297 n., 505; 46, 110, 115, 127; 'If thou like, rain, O Sky,' 10 (ii), 3–5; Sky or Dawn, the daughter of Pragâpati, 12, 209; invoked to protect the bride, 30, 188; Father H., 41, 390; 46, 150; starry H., the bull with a thousand horns, 42, 105, 373; Vaiśvânara as H., 43, 396; one of the eight Vasus, 44, 116; H. is day, dawn is night, 44, 298; Father H. committed incest with his daughter, 46, 74 sq., 78, 80; the two eyes of H., sun and moon, 46, 83, 86; Agni imparts strength to the Father H.,

46, 144; the Aṅgiras, sons of H., 46, 318; the red young child of H., probably Soma, 46, 360, 362.

(*f*) H. AND EARTH IN INDIA.

Their sons are the gods, 12, 225; Mother E. and Father H., 12, 229; 42, 50, 166, 207; 44, 238, 287, 325; 46, 144; when H. and E. are in harmony, it rains, 12, 241, 241 n.; invoked and worshipped together, 12, 248 sq., 253 sq., 369–73, 388; 25, 90; 26, 23, 104, 330 sq. and n., 396 n., 397; 29, 98 n., 126 sq., 161, 203 sq., 219, 290, 315, 337, 337 n., 367 sq.; 30, 59, 213; 32, 249 sq., 347; 42, 3, 14, 23, 48, 50, 89, 113, 115, 139, 296, 453; 44, 75, 75 n., 81, 337, 337 n., 342 n., 347, 449 sq., 484 sq., 488; 46, 23, 143, 253; salt, the savour of h. and e., 12, 278; were once close together, 12, 278 n.; dangerous are the paths between h. and e., 12, 356; as husband and wife, 15, 205, 220; the universe rests on them, 26, 19, 104, 292; 44, 87; endowed with strength and sap by the sacrificer, 26, 145, 194; beings enclosed between them, 26, 213 sq.; 46, 291; nothing is beyond them, 26, 396 n.; are the thirty-second and thirty-third gods, 26, 411; 'H. I, E. thou,' 29, 36, 168, 282; 30, 190; Vedic student given in charge of them, 29, 306; 30, 154; 44, 87; 'H. am I, and I am E.,' 29, 363; Pragâpati is H. and E., 41, 28; informed of the king's consecration, 41, 90; the parents or mothers of Agni, 41, 224, 350; 46, 168, 233, 249 sq., 291, 293, 336; Agni shines between them, 41, 273; the two worlds, are reta*bsik*, 41, 383 sq.; the bestowers of happiness, 42, 57; parents of demons, 42, 67, 340; are the two sides of the war-chariot, 42, 120; hate him who slays a Brâhmaṇa, 42, 169; produced by Rohita (the sun), 42, 208; father and mother of plants, 42, 419; upheld by the Brahman, 43, 59; separated, 43, 75; fit into one another, 43, 126; deities of Bṛihat and Rathantara, 43, 330; are out- and up-breathing, 44, 488; the two worlds turned towards each other, 46, 67; filled by Agni, 46, 157, 229; the two variegated, great goddesses, 46, 161, 163, 291; Agni invoked to make them inclined, 46, 194, 271; establish Agni as Hotṛi priest, 46, 244; the two wives, the two milch-cows of Agni, 46, 244, 246; the two well-established goddesses, turned to the East, 46, 245.

(*g*) H. (ÂSMÂN, GARÔ*DM*ÂN) IN ZOROASTRIANISM.

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(*b*) Plurality of Heavens.
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(*a*) H. in Indian religions.
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(*a*) In India.
(*b*) In Iran.
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(*a*) In India.

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(*f*) PARSI M. CEREMONIES.

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Maruts.

(*a*) Names, epithets, attributes, appearance of the M.
(*b*) Their horses (deer) and chariots.
(*c*) Deeds of M., M. myths.
(*d*) M. and other gods.
(*e*) Worship of M., and their relation to men.

(*a*) NAMES, EPITHETS, ATTRIBUTES, APPEARANCE OF THE M.

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(*e*) WORSHIP OF M., AND THEIR RELATION TO MEN.

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(*a*) M. ON BRAHMAN, THE LORD, THE SELF.

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(*a*) M. THE HEAVENLY BODY.

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(*a*) In Brâhma*n*ism.
(*b*) In Buddhism and *G*aina Religion.
(*c*) In Zoroastrianism.
(*d*) In Chinese Religions.
(*e*) In Islâm.
See also Good Works, Righteousness, Sin, *and* Virtue.

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(*a*) N. IN GENERAL, AND LARGE N.

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(*d*) THE KING IN P. AND SIMILES.

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(*e*) PLANTS (AND TREES) IN P. AND SIMILES.

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(*f*) OTHER P. AND SIMILES ARRANGED ALPHABETICALLY ACCORDING TO CATCHWORDS.

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Pragâpati.

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(*b*) Other mythological conceptions of P.
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(*d*) P. as a teacher.
(*e*) P. in philosophy and mysticism.

(*a*) P. A SUPREME GOD AND CREATOR; THE PRAGÂPATIS.

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Prâṇas (breaths, breathings, life-winds, vital airs, organs of sense and action).

(*a*) Number of P.
(*b*) The five breathings.
(*c*) The P. as organs of sense and action.

(*a*) NUMBER OF P.

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Prayers.

(*a*) Indian p. in general.
(*b*) Indian p. for certain occasions.
(*c*) Certain Indian p. (alphabetically arranged).
(*d*) Zoroastrian p. in general.
(*e*) Zoroastrian p. for certain occasions, to certain divinities.
(*f*) Certain Zoroastrian p. (alphabetically arranged).
(*g*) Chinese p.
(*h*) P. in Islâm.

See also Charms, Curse, Exorcisms, Imprecations, Speech, *and* Spells.

(*a*) INDIAN P. IN GENERAL.

All sacrifices are contained in the hymns, 1, 112, 114; fired by hope does memory read the hymns, 1, 119; hymn of triumph, of one who has reached the world of Brahman, 1, 143; 'rich in p.,' an epithet of Sarasvatî, 1, 165; p. will not save a man who is in the bonds of death, 7, 82; those who neglect their p. defile a company, 7, 253; one intent upon saying p. sanctifies a company, 7, 254; an ascetic must not pronounce a benediction, 7, 280; the taint of p. is non-repetition, 10 (i), 61; worthlessness of hymns and sacrifices, 10 (ii), 41 sq.; the Brâhmaṇas, having composed hymns, went to the king to advise him to offer sacrifices, 10 (ii), 50 sq.; the teaching of p. for fire-sacrifice, a low art, 11, 199 sq.; spoken p. and thought p. convey the sacrifice to the gods, 12, 124 sq.; a student reciting p. shall stand in the daytime and sit down at night, 14, 42; more efficacious than sacrifices, 14, 128; 25, 45 sq.; great meritoriousness of reciting p., 14, 128 sq.; the fivefold obeisance to the Arhats, &c., is the best benediction, 22, 217, 224 sq.; sacraments for females without p., 25, 42; the muttering of a sacrificial formula is an occult form of sacrifice, 26, 20; p. are also sacrifices, 29, 159 sq.; sacrificial objects hallowed by p. must not be tossed about, 30, 331; gods delight in p., and p. delight in gods, 32, 86, 179; Sumati = p., 32, 219–21; Saṃsa means blessing or curse, or p. of praise, 32, 270 sq.; p. also are conducive to knowledge of Brahman, 38, 316; 48, 704; effect of p., 41, 235, 235 n.; ceremonies with and without p., 41, 341 sq.; p. is thought, 41, 352; sacrifices purified by p., 42, 211 sq.; fire of Rohita kindled by p., 42, 213;

list of p. and liturgies, 42, 226–8; by singing praises and sacrificing the gods do everything, 43, 73; p. and metres, 43, 330 sq.; hymn of praise is food for the gods, 44, 232; unsuccessful in the sacrifice is what is performed without a formula, 44, 276; praises and hymns necessary for final beatitude, 45, 159, 164; Agni invoked to announce to the gods 'this our newest efficient Gâyatra song,' 46, 16; *be magnified, O Agni, through this spell* (*brahman*), *which we have made for thee with our skill or with our knowledge*, 46, 24; worshipper expects reward for his p., 46, 46, 52, 327; the Aṅgiras have broken even fortresses by their hymns, 46, 74; Agni invoked to prosper the p., 46, 108, 303; p. compared with horses, 46, 164; p. compared to a cow yielding milk, 46, 194, 197; increase, strengthen the god, 46, 228, 240, 259, 391, 413; Agni is like a worshipper bearing the lights of p., 46, 259 sq.; Agni invoked for assistance in spells and hymns, 46, 266, 281, 350, 352; Agni gives wealth for p., 46, 300; Agni is the first-born son of the sacred spell, 46, 304; Agni has laid the p., like a burden, on the worshipper, 46, 335; godless people called 'hymnless,' 46, 366; the poet has fashioned his hymn like a workman a chariot, 46, 367; Agni led by p. and sacrifices, 46, 380; salvation (Sukhâvatî) obtained by p., not by works, 49 (ii), 98 sq., 98 n., 102; Lord of p., *see* Brahmaṇaspati.

(*b*) INDIAN P. FOR CERTAIN OCCASIONS.

P. to secure the life of sons, and at rites of conception, childbirth, &c., 1, 49 sq., 285–8, 286 n.; 14, 273; 15, 220–4; 29, 46–57, 180–6, 287, 290–300, 394–9; 30, 52–63, 208–18; for a man when his end approaches, 1, 52 sq., 261, 313 sq., 313 n.; 15, 199 sq.; hymns to be recited at the Mahâvrata ceremony, 1, 157–72, 176–99, 202–4; at rites connected with the study of the Veda, 1, 246; 29, 143–50, 218–22, 322 sq., 325, 368; 30, 73–8, 161, 242 sq., 245 sq.; recited by a man who, speaking in an assembly, does not please, 1, 264; to the Prâṇas, 1, 281 sqq.; 14, 262–4; for travelling and returning home from a journey, 1, 288; 29, 96–8, 231; at expiatory rites, 2, 85 sq., 275 sq. and n.; 7, 153–5; 14, 250–2; 15, 312; 25, 272, 272 n., 330 sq. and n.; 44, 179–81, 188 sq., 191–6, 206–11; addressed to Rudra and his hosts, 2, 96; 12, 440–3; 29, 255–9, 352–4; 30, 92 sq., 221–4; daily p., 2, 105; 25, 151 sq.; 30, 19–22; at the Vaiśvadeva ceremony, 2, 106–9, 106 sq. n., 109 n.; of a teacher, 2, 114; 15, 47 sq.; to the dead at funeral oblations and rites for the manes, 2, 138 n.; 7, 86, 86 n.; 11, xlii sq.; 12, 364–9, 426–36; 14, 267–70; 25, 123; 29, 103 sq., 107, 109–11, 206 sq., 239, 241–3, 246, 251–5, 355–7, 355 n., 421–4; 30, 106–13, 225–36; 44, 205, 430–4, 437–40; to be recited inaudibly by the hermit, 2, 157; twilight devotions (sandhyâ), morning and evening p., 2, 187, 187 n.; 7, 116 sq., 229; 12, 344 n.; 14, 126 sq., 163, 245–9, 246 n.; 25, 42, 44, 48 sq., 70, 70 n., 143, 252; 29, 74, 225 sq., 286 sq.; at penances, 2, 279, 287, 289–301, 289 n., 291 n., 295 n.; 7, 88, 93, 97, 121, 149, 151, 161, 165, 175 sq., 178 sq., 181–6; 14, 102 sq., 110 sq. and n., 116 sq., 120, 122, 125–9, 132, 134 sq., 215–17, 222, 294–302, 304–6, 316–22, 327 sq., 330; 25, 44, 48 sq., 63, 439, 454, 457, 459, 459 n., 467, 470, 476, 476 n., 479–82; 29, 287 sq.; for bathing, 7, 205–7; at the worship of Vishṇu, 7, 208–10; p. muttered at sacred places confer eternal bliss, 7, 256; at rites for the protection of cattle, 7, 261 sq.; 29, 99–101, 215 sq., 258 sq., 354; 30, 87 sq., 184–6; 42, 143–5, 150, 303 sq., 351 sq., 359–61, 412–14, 490, 493; in praise of Vishṇu, Indra, and Bṛihaspati, 7, 266; at Soma sacrifices, 12, 11, &c.; 26, 54, &c.; 42, 18, 562; at the preparation of the sacrificial fires, the Agnihotra libations and other rites of fire-worship, 12, 2, 275, 293, 298, 298 n., 300–2, 307 n., 317–22, 335–7, 346 n., 349–60, 389 n.; 29, 133 sq.; 30, 201–3, 267; on taking the vow of abstinence, 12, 3 sq.; at

the choosing of priests, 12, 6 sq.; 29, 193–7; at preparatory rites to a sacrifice, 12, 7 n., 11–175; special p. for Brâhmaṇas and Kshatriyas, 12, 35, 35 n.; p., rites, and knowledge of rites by which a sacrificer defeats enemies, 12, 35–7, 53, 57 sq., 66, 69, 97, 113, 130, 132 n., 139, 149 sq., 154 sq., 158 sq., 171, 182, 199, 236 sq., 269 sq., 298 sq., 340, 409, 416 sq.; 26, 119, 123, 142 sq., 171, 217, 243, 251 sq., 255, 262, 433; 41, 53 sq.; for new and full moon sacrifices, 12, 175–273; 29, 173–5; 42, 18, 559; benedictions for offspring, cattle, long life, health, and prosperity, 12, 226 sq.; 42, 47–63, 81, 220, 306 sq., 309, 341 sq., 364 sq., 381, 383, 455, 551 sq., 569 sq., 573, 623, 625, 668 sq.; 43, 108 sq., 109 n.; Hotṛi invokes blessings on the sacrificer, 12, 248–56; at the Varuṇapraghâsa sacrifice, 12, 397–407; for the ceremony of adoption, 14, 76, 76 n.; at the readmission of an outcast, 14, 78; at rites of purification, 14, 160–2, 161 sq. n., 191, 195 sq.; 25, 183, 183 n., 188; to the sun for a sick person, 14, 215; invocations to gods, Ṛishis, &c. &c., at the Tarpaṇa, 14, 252–6; enjoined for ascetics, 14, 275–83; on departing from one's home, 14, 286, 289; at rites securing success, 14, 323, 333; at the horse-sacrifice, 15, 123 sqq.; 44, 276–82, 282 n., 287 sq., 292–5, 297 sq., 304 sq. and n., 311–14, 316–36, 329 sq. n., 348 sq., 351–3, 356–9, 375–82 (Stotras and Śastras), 384–7, 391, 394; to Agni, Vâyu, Âditya, and Brahman, 15, 334 sq.; certain hymns connected with certain quarters, 15, 338–40; Buddha receives the Getavana with a p., 19, 231, 231 n.; hymns in praise of Buddha, 19, 352 sq., 357–9, 362–4, 368–70; 49 (ii), 162, 164; recitations of Bhikkhus as a protection to Buddha when his life is threatened by Devadatta, 20, 246 sq.; praises of Sthaviras, 22, 295; at meals, 25, 39 sq., 170, 173 sq.; morning p., 25, 153; 29, 19 sq.; at wedding rites, 25, 195 sq., 195 n.; 29, 21–46, 164 sq., 167–71, 277–90, 380–5; 30, 42–52, 187–99, 33, 165; p. that destroy poison, 25, 251; at the Dîkshâ, 26, 5–11, 14, 16–29, 33 sq., 37 sq., 41–5; 44, 122; at hair shaving or cutting, 26, 6 sq., 7 n.; 29, 301–3; at animal sacrifices, 26, 162–217; 29, 176–8; at domestic ceremonies, 29, 19, &c., 30, 19, &c.; at the Upanayana ceremony, 29, 61–8, 188–93, 304–8, 400–2; 30, 64–7, 142–60; 44, 86 sq.; addressed to Agni, 29, 75 sq.; 42, 18, 559; 46, 1, &c.; at ceremonies relating to the Brahmaḳârin, 29, 75 sq., 90–2; at house-building rites, 29, 92–6, 213–15, 345–9; 30, 123 sq., 204–7; 42, 140 sq., 343–8; at agricultural rites, 29, 98 sq., 126 sq., 215, 331–8; 30, 93 sq.; 42, 141 sq., 486, 499, 541; at the Ashṭakâs, 29, 102–5, 206 sq., 341–4, 417–24; 30, 98–110; for the ceremony performed when crossing water, 29, 127; for serpent worship, 29, 127–32, 201 sq., 204 sq., 257, 327–30, 338–41; 30, 90 sq., 94–6, 237–41; for the consecration of tanks, wells, ponds, and gardens, 29, 134–6; to avert evil omens, 29, 136–40, 224–6, 231; 30, 81, 180–4; recited before the performance of a sacrament, 29, 164; at the reception of guests, 29, 198–200, 273–6; 30, 129–31, 171–5; on mounting a chariot, and the like, 29, 209–11, 362–6; at the Samâvartana, 29, 228 sq., 313–16; 30, 83 sq., 162–71; for averting danger and misfortune, 29, 231–3, 247–50, 366 sq.; 30, 118 sq.; before battle, 29, 233–5; at connubial intercourse, 29, 290; to Indra and the Maruts, 29, 331 sq.; to the waters, 29, 349 sq.; to prevent a servant from running away, 29, 351; to Kâma or Lust, 29, 362; for one who cannot pay a debt, 30, 113; for the obtainment of special wishes, 30, 114–20, 124–8; 43, 340; for various magic and auspicious rites, 30, 176–9; to the moon, 30, 179; charms against diseases, 30, 219 sq.; 42, 59–62, 339, 341, 406, 456, 473; for rain, 32, 181; for health and wealth (śám yób), 32, 193 sq.; at ordeals, 33, 105 n., 106 sq., 106 n., 108 n., 109 sq., 111 n., 113–16, 119 sq., 253–5, 258–61, 319, 319 n.; recited by a widow, 33, 381; at the Vâga-

peya sacrifice, 41, 6 sq., 18–41; at the king's consecration, 41, 71–112, 133–5; 42, 111, 239; at the building of the fire-altar, 41, 154, 155 sq., 167–9, 193, &c.; 43, 3–12, 21, &c.; imprecations against demons, sorcerers, and enemies, 42, 64–93, 237 sq., 256 sq., 285, 295, 298, 334 sq., 389–404, 456–8, 475 sq., 495 sq., 544 sq., 602 sq.; diseases and misfortunes conjured upon others, 42, 66, 301; imprecations against enemies, 42, 88 sq., 117–33, 167 sq., 191, 201, 214, 221–3, 592, 660; 43, 105 sq., 155, 165 sq., 171; incantation to make a woman sterile, 42, 98, 545; incantations against a rival or co-wife, 42, 107 sq., 252–5, 354–6; for deliverance from calamity to all the gods, 42, 160–2, 628 sq.; wrong committed through imprecations, 42, 163; imprecations against the oppressors of Brâhmanas, 42, 169–72, 184, 430–6; for victory in a debate or assembly, 42, 644; at the seasonal sacrifices, 44, 78 sq., 78 n., 79 n.; night-hymns and day-hymns recited at sacrificial sessions, 44, 92; at the Sautrâmanî sacrifice, 44, 223–8, 230–4, 236–9, 242–5, 250–9, 264–8; at the Purushamedha, 44, 409 sq.; at the Pravargya sacrifice, 44, 449–60, 462–89, 494–507; for wealth and for liberal givers, 46, 88 sq., 420 sq. (dânastuti); liturgical verses addressed to the sacrificial post, 46, 252–5; repeating the name of Buddha Amitâbha secures salvation, 49 (i), viii sq., 1; muttered by hermits before the shrines of the gods, 49 (i), 74; Gâthâs in praise of the Buddha Lokeśvararâga, 49 (ii), 7–9; Gâthâs in praise of Buddha countries and Buddhas, 49 (ii), 22–4, 70 sq.

(*c*) CERTAIN INDIAN P. (ALPHABETICALLY ARRANGED).

The *Adbrigu* litany, 26, 188; 44, 385 sq., 385 n.; the *Agnishtoma* and Agnishtoma-Sâman, 41, xiii sq., 12, 127; 43, 252, 287, 289; 44, 147, 376; the *Âgur*-formulas uttered at the new and full moon sacrifice, 44, 32 sq. and n.; the *Âgya-sastra*, 26, 323 n., 325–31; the *anuvâkyâs* or invitatory p. and the *yâgyâs* or offering p., 12, 117–20, 119 n., 135 n., 202 n., 387, 411–14, 416; 26, 105, 254 sq.; 44, 25 sq., 54 sq., 63–6, 247 sq., 262, 302; offering-formulas and *anumantranas*, 44, 40, 40 n.; the *Âprî* verses, forming the offering-p. at the fore-offerings of the animal sacrifice, 12, 400 n.; 26, 185 sq. and n.; 41, 169, 173 sq., 183 sq.; 44, 129, 244, 244 n., 302, 519; 46, 8–12, 153–6, 179 sq., 191 sq., 198–201, 236–9, 377 sq.; the *âpti* formulas, 41, 29 sq.; *Âsvinasastra* and morning-litany, 44, 92–4; *Avakâsa* formulas, 26, 409; *Âvid* formulas by which gods are informed of the king's consecration, 41, 89 sq.; the *Bahishpavamâna* stotra, 26, 275 sq., 307 n., 309–11, 309 n., 310 n., 311 sq. n., 315; 44, 173; chanting the *Brahmasâman*, 26, 433–6; *gâyatra* songs, 46, 104, 154, 180; *gâyatrî*, *see* Sâvitrî; *Grâva-stotra*, praise of the stones at the pressing of Soma, 26, 332 n.; the *Idâ*, Sûktavâka, &c., 44, 37, 42 sq.; the *katurhotri* formulas, 26, 452, 452 n.; the *Kayâsubhîya* hymn serves for mutual understanding, 1, 170; the *klipti* formulas, 41, 30 sq.; *Mahad uktham*, the Great Litany, 43, 110, 110 sq. n., 112 n., 113, 113 n., 167–9, 168 n., 222 sq., 273, 278; the Great Litany recited after the building of the fire-altar, 43, 281–9, 286 n., 298, 342, 342 n., 346–9, 366 sq.; *Mahânâmnî* hymns in the Aitareya-âranyaka, 1, xciii, xciii n.; the *Mahâvrata Sâman* and Great Litany chanted at the Mahâvrata, 43, xxvi sq., 278, 281 n., 282–9, 282 sq. n., 286 n., 298, 342, 342 n., 346–9, 366 sq., 367 n.; the *Marutvatîya* hymn for the noon-libation of the Mahâvrata, 1, 166–72; the *mâtrinâmâni* hymns, 42, 399; *Nârâśâmsâni*, recitals in praise of pious men, at the Purushamedha, 44, xxxii, xlii; the *Nigadas*, 12, 114 n., 202 n.; the *Nishkevalya-sastra* at the Mahâvrata ceremony, 1, 172–97, 218–35; *Nivids*, solemn formulas of invocation, 12, 114 n.; 15, 139; 46, 119, 122; the *Pañkadasa-stoma*, 26, 167; *Parimâda*

Sâmans, 43, 288, 288 n.; the *Patnî-samyâgas*, 44, 25, 37, 42–4; the Abhyâroha of the *Pavamâna* verses, and other Stotras, 15, 83 sq.; the Pavamâna chants, during which the Soma becomes clarified, 26, 307–11, 315, 315 n., 332 n., 333, 333 n., 336 n., 357 n., 360 n.; 44, 235; *Pâvamânî* verses means of purification, 2, 5 sq.; *Praishas* of the Maitrâvaruṇa priest, 46, 10; morning-prayer (*prâtar-anuvâka*) on the day of the Soma feast, 26, 226–32, 229 sq. n.; 41, xviii; 43, 249, 249 n.; 44, 92–4; Gaina monk should recite the *Pratikramaṇa-sûtra*, 45, 148 sq.; hymn to be chosen for the *pra-uga*, 1, 161–5; *Pravara* mantra by which Agni is invited to assist the sacrificer as Hotṛi, 12, 114–20, 114 n.; *Pri*ṣ*tha* consisting of seven elements, 44, 2, 170 sq.; 46, 335, 337 sq.; *Puro'nuvâkyâ* and Praisha and offering formula, 44, 391; *Puroru*k formula, 44, 391, 391 n.; *Sâmidhenî* verses, recited at the kindling of fire, 12, 96–114, 120–4, 120 n.; 26, 13; 30, 345; 41, 167 sq., 172, 174, 183 sq.; 44, 24 sq., 35, 39 sq., 65, 350, 352, 355–8; *Samish*ṭ*ayagus*, 44, 44; the *Sam-yuvâkas* or 'All-hail' blessings, 12, 254 sq. and n.; 26, 371, 371 n.; 44, 29, 37, 42–4; the *Sarpanâma* formulas, 41, 369–71; the *Satarudriya*, p. to Rudra, 43, 150–81, 298; *Satya Sâman*, the true hymn, 41, 363, 363 n.; *Stotras* and *Sastras* at the allegorical sacrifice of concentration of mind, 8, 280; the different Stomas or forms of chanting stotras, 26, 308 sq. n., 313, 313 n.; Stotras or hymns of the Udgâṭṛi, and *Sastras*, songs of praise, recited by the Hotṛi, 26, 323 sq. n., 325 sq. n., 326 sq. n., 336 sq. n., 339, 339 n., 361 n., 368–70 n., 373, 375, 387, 397 sq. n., 401, 401 n., 405 sq. n., 418 n., 451 sq., 451 n.; Stotras are taught in the three Vedas, and so also the meditations resting on them, 38, 282 sq.; Stotras and *Sastras*, Sâmans and Stomas, at Soma sacrifices, and sacrificial sessions, 41, xii–xxiv, 8 sq. n., 11 n., 12 n., 15 sq. n., 41, 41 n., 69 n., 81, 91, 113, 118, 127 sq. and n., 274, 376; 43, 246, 252, 252 n.; 44, 152 sq., 156–9, 163–7, 170 sq., 395–401, 405, 418–20; Sâmans and Stomas, used at the Agni*k*a*y*ana, 43, 4–14, 20, 26, 43, 59–70, 77–81, 85, 92–4, 100, 143–6, 192, 217 sq., 220, 319; seven Stomas, 43, 277, 314; all the gods, &c., all the Stomas (hymn forms), all the P*ri*sh*th*as abide here on new moon day, 44, 2; the *Subrahmaṇyâ* litany, 25, 351, 351 n.; 26, 81–3, 230 n., 455; the *Sûdadohas* verse, 1, 187–93, 194 n.; 41, 301, 305–7, 307 n., 316, 322, 348, 354, 366, 369, 376, 379, 381, 383, 386, 389, 393, 396, 398, 407; the *Sûkta-vâka*, 44, 37, 42–4; he who knows the *Sûryâ hymn* shall receive the bride's shift, 29, 38, 171; *Uttara-Nârâyaṇa litany* at the Purushamedha, 44, 412; the *Vaisvadeva* hymn at the Mahâvrata ceremony, 1, 197–9; the *Vâmadevya* hymn, 8, 277, 277 n.; knowledge of it, 38, 310; the *Vâtsapra* hymn and rite at the building of the altar, 41, 261, 283–90; 43, 298; *yâgyâs, see above* anuvâkyâs. *See also* Mantras, Sacred syllables, Sâman, Sâvitrî, Uktha, Veda, *and* Yagus.

(*d*) ZOROASTRIAN P. IN GENERAL.

Blessings pronounced by priests, 4, 86, 86 n.; spells (the Holy Word) heal better than the knife, or herbs, 4, 87, 87 n.; 23, 44; priests who know the Holy Word, perform the rite of purification, 4, 123; chanting the Gâthas and saying p., the duty of Zoroastrians, 4, 195, 287, 383; 5, 212 sq., 380 sq., 381 n.; 23, 316, 320 n., 344; 37, 35, 192; the Holy Word shall keep away the evil, 4, 232–4; rules for the priest with regard to the recitation of p. and singing of the Gâthas, 4, 317–31; 37, 195 sq.; the limits of the five Gâthas (Gâhs), 4, 331–7, 331 n.; the poor who recite p. celebrate the festival, but the rich who sacrifice, and do not recite p., do not celebrate it, 4, 337–9; 'stimulator of religious formulas,' a god, 5, 228; sin of interrupting p. by chatter, 5, 287 sq., 288 n., 290–3, 291 n., 321; 24, 11, 11 n., 283 sq., 283 n.; 37,

182, 182 n., 192, 192 n., 207, 477; when and why p. should be addressed to angels and archangels, 5, 312–14; inward p., 5, 321; 18, 134, 134 n., 135 n.; 37, 332; must be properly recited, not mumbled, 5, 327 sq., 370 sq., 370 n.; 24, 106; 37, 479 sq.; mystic signification of Gâthas and other p., 5, 352–69; how men are led to meditation and p., 18, 124, 124 n.; the sacred girdle a token of worship at p., 18, 124 sq.; prostrations during p., 18, 124 n.; 'the precinct of p.,' the place used for a ceremony, 18, 163; sin of not repeating the full grace before drinking, 18, 233–6, 233 n.; blessings and curses in word and thought, 23, 12, 12 sq. n., 20; the awful cursing thought of the wise, a genius, 23, 136, 153, 170, 191; the power of p. or spells against Daêvas and other fiends, 23, 160–2; 31, 382; blessing and curse, gâthas, p., and spells worshipped as deities, 23, 285; 31, 200, 206, 211, 217, 221, 226, 227 sq., 293–5, 326 sq., 331, 337, 340, 349, 361, 363 sq., 381 sq.; how the homage and glorifying of the sacred beings are to be performed, 24, 95 sq.; good works of no use unless performed with the authority of p., 24, 266 sq., 267 n.; 'the metric feet of zealous worship,' 31, 174; a p. of Zarathustra, 31, 230; p. and sacrifices offered to the gods, 31, 350 sq.; effectual invocation, 37, 196; those who pray become righteous, but not if they are wishful sinners, 37, 197; benefit of the liturgy, 37, 240 sq., 248, 333; perfection of p., 37, 298; the words of Zaratûst the best p., 37, 397.

(*e*) ZOROASTRIAN P. FOR CERTAIN OCCASIONS, TO CERTAIN DIVINITIES.

P. to Ahura-Mazda, 4, xlvii, 283, 293; 31, 28, &c.; formula of repentance, 4, lxxxvi; Earth pleased by p. to Mithra, 4, 23; formula on taking an oath, 4, 49 n.; morning p. to smite the Daêvas, 4, 197, 199; recited to atone for sins, 4, 202 sq.; the Word of Mazda, Zarathustra's weapon against Angra Mainyu, 4, 208, 212; 31, 312 sq.; Zarathustra repels the demons by singing sacred words, 4, 208–10; addressed to a tree, 4, 215; at purificatory rites, 4, 216 sq.; 18, 307, 307 n., 309, 309 n., 316 sq.; invocations of the creation of Ahura-Mazda, of the gods, &c., 4, 220–4; invocations for the protection of the family, addressed to the waters and the sun, moon, and stars, 4, 230–4; praise of the bull, 4, 231; invocation to the rain as a healing power, 4, 231; recited while putting on new clothes, 4, 245; Thraêtaona invoked against brigands, 4, 245 sq.; morning and evening p., 4, 246 sq.; for the benefit of a member of the family who is travelling, 4, 248; connected with sacrificial rites, 4, 248–50; 37, 94 sq.; benedictory formulas, 4, 369; 24, 269, 269 n.; on killing a serpent, 4, 371; for salvation in Paradise, 4, 386; recited by Gâyômard, 5, 18; about p. to be recited by a menstruous woman, 5, 277 sq., 278 n., 281; 24, 303 sq., 303 n.; for tying the sacred girdle, 5, 286, 286 n.; 18, 128, 130–3, 131 n.; at fire worship, 5, 299, 299 n., 333, 333 n., 371; when making water, 5, 318, 318 n.; 24, 317; Gâthas not to be recited over the dead, 5, 318; begging forgiveness for a person who has passed away, 5, 319 sq.; an Avesta to be recited by an unmarried man, 5, 323, 323 n.; on lying down and getting up, 5, 325 sq.; at the morning ablution, 5, 347; 24, 296, 313, 338; recited at sneezing, yawning, and sighing, 5, 352; 24, 265 sq.; 37, 452; Gâthas and Mâthras, and p. of blessings, for the propitiation of the Yazads, 18, 61, 61 n.; 31, 208, 213 sq., 223, 259, 270 sq., 274–6; before and after eating, 18, 133–6; 24, 282–5; 37, 167, 182 sq.; at the consecration of a sacred cake, 18, 141–5, 143 sq. n.; 24, 314, 316 sq.; liturgies at the sacred ceremony, 18, 160 sq., 166–9; at the Bareshnûm ceremony, 18, 437, 442–4, 447–54, 448 n.; to Ardvi Sûra Anâhita for success in battle, 23, 84; for help, joy, and every bliss to Mithra, 23, 120 sq., 126–8, 133 sq., 138 sq., 142 sq., 144, 148 sq., 155; to the

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(*f*) Certain Zoroastrian p. (alphabetically arranged).

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(*d*) Relative value or worthlessness of s., symbolical s.

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Dhamma-yûpa, the 'sacrificial post' of truth, and the s. of truth, 35, 35; meditation as a mental s. on the altars of mind, speech, &c., 43, 375–80; 48, 668–73; libations to Mind and Speech, 44, 28, 28 n., 32.

(*e*) The s. and the gods.

To whatever deity an oblation is offered, hunger and thirst are co-partners in it, 1, 240; offerings to Vishnu, 7, 208–11; Lakshmî resides in s., 7, 299; *the Creator, having in olden times created men together with the s., said: 'Propagate with this.... Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the s., the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief,'* 8, 53; place of Agni, Indra, and Visve Devâs, in different s., 12, xviii sq. and n.; gods subsist on s., that is their food, 12, 66 sq.; 32, 303; 41, 1; 43, 12; 44, 22; 46, 283; gods rejoice about Zarathustra's birth, at the prospect of receiving s., 23, 202; gods consume offerings through the mouth of a Brâhmana, 25, 25; fire (Agni) carries the offerings to the gods, 25, 167; 43, 124; s. to Pragâpati performed by the ascetic, 25, 205; invisible is the s., invisible are the gods, 26, 18 sq.; gifts offered to Ahura in return for his blessings, 31, 83; who is the God to whom we shall offer s.? 32, 1 sq., 11–13; to the Maruts, 32, 106, 126, 154, 209–11, 272, 279, 286–8, 295–7, 305, 312 sq., 334, 364, 373 sq., 379, 386 sq., 390 sq., 401, 408–13; s. to Agni and the Maruts, 32, 352–4; to Rudra, 32, 422 sq.; to Vâta, 32, 449; a god may divide himself into many forms and enter into relation with many s., 34, 200; Gandharvas devour oblations, 42, 33 sq., 410 sq.; Indra protects the s., 42, 214; oblations to Kâma, 42, 220 sq.; the s. is the self of all beings, of the gods, 43, 103, 216; 44, 504; *for whatever deity an oblation is prepared that is a deity, but not one for whom no oblation is prepared*, 43, 207, 240, 245 sq.; offerings to the gods, compared to tribute brought by the people to the king, 44, 38; Soma-s. divided among Vasus, Rudras, and Âdityas, 44, 443; Agni and s., 46, 1, 6 sq., 8, 13, 31–3, 92, 108–10, 129 sqq., 206, 380; offerings of ghee made to Agni, 46, 3, 6, 92, 386, 397, 423; 'let us sacrifice to the gods, if we can,' 46, 17; Agni assists at the s., 46, 22, 24, 95, 100, 138, 153, 194, 279, 391; gods and goddesses sit down on the sacrificial grass, 46, 24, 153 sq., 289, 391; Agni, the beautifier, the beacon of s., 46, 37, 52; Agni watches s., 46, 96, 137; Narâsamsa mixes the s. with honey three times a day, 46, 153; Tanûnapât invoked to measure out the s., 46, 153; by s. men make Agni their father, brother, son and friend, 46, 187; Agni identified with sacrificial food, 46, 293, 295; Agni goes thrice round the s., 46, 340, 360; worshipper prepares food for Agni thrice a day, 46, 354; Asvins invited to s., 46, 358 sq.; Agni with all the gods invited to the sacrificial feast, 46, 418; s. offered to Agni and other gods, please the highest Person, 48, 155; gods come to the s., 48, 330 sq.; God, in the form of gods and pitris, enjoys s., 48, 411 sq., 487; are nothing else but means to propitiate deities, 48, 626; offerings made to Buddha, 49 (i), 166.

(*f*) The sacrificer at s. in India.

Dreaming of a woman during s. forbodes success of sacrificer, 1, 76; wife's share in performance of s., 2, 126, 126 n.; 25, 78 sq., 342–4; 41, 31 sq., 65; 44, 313, 321–3, 349, 472; *see also* Wife (*a*); women, children, and persons not initiated, must not offer s., 2, 139, 186, 270, 270 n.; 7, 111; 25, 161, 196; permitted for all castes in times of distress, 2, 211 sq.; s. of hermits, 2, 156 sq.; 8, 362; 10 (ii), 184; 19, 76 sq.; 25, 199 sq.; persons (women, multitude of men) for whom a Brâhmana should not perform s., 2, 257; 7, 252; 14, 219, 219 n.; 25, 103, 106, 106 n., 161; 29, 224 sq.; 33, 87; 42, xl n., li; sin of sacrificing for unworthy persons, 2, 274;

7, 136, 155, 178 sq.; 14, 115, 122, 130, 239, 310; 25, 442; no impurity for those engaged in s., 7, 92; 14, 102; 25, 185; crime of killing one engaged in a s., 7, 133 sq.; s. at the ceremony of entering the order of ascetics, 7, 279; 14, 275–8; s. performed by the wicked, are s. only in name, 8, 116; lord of s. is the sacrificer, 12, 15, 44, 187; 26, 378; sacrificer is the victim, 12, 49 n.; s. is a man, i. e. represents the sacrificer himself, 12, 62, 78 sq., 78 n.; 26, 25, 25 n., 126 sq., 135, 139 n., 148 sq., 248, 248 n., 357 n.; 44, 298, 484, 504; the god and the sacrificer barter food and drink, 12, 416; Snâtaka must not go to a s., except as a priest, 14, 62; 25, 138; in so far as man sacrifices, he is the Devas, 15, 90; mortal sinner excluded from s., 25, 384; gods accept the offerings only of Brâhmaṇas who are purified by austerities, 25, 479; sacrificers caused by Goodness, 25, 495; foot of sacrificer used for measuring the high altar, 26, 119; Maruts sacrifice on the height of heaven, 32, 325, 328; one about to offer s. must not be arrested, 33, 18; one who makes illicit s. cannot be a witness, 33, 87; performed separately by a divided family, 33, 370 sq.; animals, gods, and *Ri*shis do not perform s., 34, 197 n.; Śûdra unfit for s., 34, 224; performed even by priests who do not know the divinities of the s., 38, 254; sacrificer is Indra, 41, 13, 18; 43, 94; 44, 245; sacrificer, sprinkled with remains of offerings, 41, 38; Agni is the sacrificer, 41, 212; 43, xv sq., 146 sq., 186, 197, 201, 253, 262; s. and sacrificer invoked as divine beings, 42, 161; mystic connexion between s. and sacrificer, 43, xvi sq., 94, 279 sq.; 44, 26 sq., 38; sacrificer flies up to heaven in shape of the altar, 43, xxi sq.; sacrificer is Death, 43, xxiii; gods do everything with praise and s., 43, 73; sacrificer thrust out from his world by wrong procedure at s., 43, 94; sacrificer is with the Viśve Devâs, with the gods, 43, 124, 202, 270; never-ending circle: sacrificer — gods — cow — sacrificer, 43, 221; Agni-consecration of sacrificer, 43, 225–9; sacrificer the body of s., the priests its limbs, 43, 280; 44, 236; God offered s. to one another, Asuras into their own mouths, 44, 22; when the *Ri*shis were performing s., the Gandharvas came nigh and criticized it, 44, 29; death of sacrificer, 44, 197–205; the burning of the dead sacrificer in his fires, a s., 44, 204; the s. prospers through the priests, through the s. the sacrificer, 44, 231; sacrificer in heaven, 44, 231, 259, 303; *whosoever sacrifices, sacrifices after becoming, as it were, a Brâhmaṇa*, 44, 348; sacrificer or presser of Soma, 46, 325; knowledge of s. only required of householders, 48, 698.

(*g*) Science of S. in India (S. and the Veda, S. and higher knowledge, S. personified in mysticism and legend).

The s. is founded on, contained in, as great as the triple Veda, 1, 2 sq., 38 sq., 112, 114; 30, 317 sq., 323–5; 41, 139 sq.; depends on the syllable Om, 1, 2 sq.; there is no s. corresponding to the Atharva-veda, but the Itihâsa-purâṇa takes the place of it, 1, 39 sq. and n.; the portion of the alms which the Brahma*k*ârin gives to the teacher is his daily s., the teacher representing the deity, 2, 14; Veda recitation an everlasting s. to Brahman, 2, 45 sq.; 25, 49; Veda-study to be interrupted on the occasion of a s. to men, 2, 263, 263 n.; Vedas always concerned with s., 8, 54; studentship compared to a sacrificial session, 14, 156; 29, 305, 305 n.; 44, 49; Vedic texts on s. to be studied, 25, 213, 213 n.; the texts belonging to whatever s. he repeats, that s. a man is considered to have offered, 29, 220; every s. must be preceded by the knowledge of the *Ri*shi of the mantra used, 34, 213 sq.; the s. is of Virâg, of Gâyatrî, nature, 44, 153 sq.; Âprî hymns and the s., 46, 8 sqq., 153 sqq., 179 sq., 198 sqq., 236 sqq., 377 sq.; depends on the three fires and is revealed in the Veda, 48, 285;—s. is more powerful when

joined with knowledge, 1, 3, 36, 36 n.; whatever is acquired for the next world by s. perishes in the case of him who knows the Self, 1, 127; performance of s., followed by a desire for knowledge, 1, 200 sq.; s. and Brahman, the twofold path, knowledge of Brahman being the true path, 1, 201, 201 n.; 8, 60–2; Krishna worshipped by the s. of knowledge, 8, 83 sq., 130; required as conducive to knowledge, 8, 147; 15, 41 sq., 179, 287; 34, lxxv; 38, 306–9, 313–15, 327 n.; 48, 9 sq., 699, 709–12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30–3; 43, 389 sq.; *understanding performs the s., it performs all acts*, 15, 57; 48, 555; relative value of s. and knowledge of the soul, 25, 501–4 and n.; 34, cvii; Vikalpa, an optional proceeding in the details of s. not allowed in the Gñânakânda, 34, xi; meditations on subordinate members of the s., 34, lxxvi, 199; 38, 192, 192 n., 222–5, 252–6, 281 sq., 320 sq., 345–9; 48, 664 sq., 675–7, 682–5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; *such, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them*, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688; —man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vâyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the Brâhmî-upanishad, 1, 153; fivefold is the s., 1, 223; 12, 16, 16 n., 142, 192, 280; 15, 91; 26, 24, 70, 88, 166, 241, 306, 390; 41, 249; 44, 125, 154, 405, 452 sq.; everything exists through s., 2, 214 sq. n.; 26, 155; s. represented as Vishnu, 7, 1–3, 9, 294; 44, 442; created, 8, 53, 120; 25, 12, 12 n.; 42, 225; 43, 403; Krishna identical with all s., 8, 83, 83 n.; identical with Purusha-Pragâpati, 12, 8; 44, xviii, xx, 22, 454 sq., 484, 506; legends of the gods and the personified s., 12, 23, 140, 160–2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dîkshâ, all s. and sacrificial fees come from the Highest Person, 15, 35; at the offering of which libation do the waters speak with a human voice? 15, 205, 207 sq.; Prâna and the s., 15, 275, 280; legend of Yagña and Vâk (S. and Speech), 26, 30–3; the outbreathing of s. personified in Soma, 26, 248, 248 n.; represented as a bird, 26, 264 sq.; S. (personified) is long-lived through sacrificial fees, invoked to give long life to the new-born child, 29, 294; has seven threads, 32, 253; s. supports the earth, earth the seat of s., 42, 199–201, 203 sq.; sacrificial rites symbolical of cosmogonic and theosophic theories, 43, xiii–xxvii; creation originating from s., 43, xiv; primaeval s. of Purusha or Pragâpati, 43, xiv sq.; Yagña or S. a Gandharva, 43, 232 sq.; all s. are a hundred and onefold, 43, 325; fire is the womb of the s., 44, 3; homage to the S. (personified), 44, 29; personified, its head, breath, eyes, &c., 44, 35–7, 124; the S. is the Year, 44, 38 sq., 154; the s. is cattle, 44, 116; how is it that S., Man, and Pragâpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 240; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rita (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 48, 643 sq.

(*b*) INDIAN DOMESTIC (GRIHYA) S.

Oblations of ghee offered by one who wishes to become dear to any man or woman, 1, 282 sq.; *there are five great s., and they, indeed, are great sacrificial sessions,—to wit, the s. to beings, the s. to men, the s. to the Fathers, the s. to the gods, and the s. to the Brahman*, 2, 47 sq. and n., 201,

217; 7, 193 sq., 211–17; 8, 216, 358; 14, 256 sq.; 25, 87–97, 127 sq., 132, 198 sq.; 29, 217, 271, 271 n., 319; 30, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirṛiti like a Pâkayagña, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vaiśvadeva ceremony, burnt-oblations and Bali-offerings made from the daily meals, 2, 104–9, 202 sq.; 7, 146, 192 sq., 220; 8, 216; 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84–7, 89 sq., 133, 161 sq., 290 sq., 319–21, 387 sq.; 30, 22–5, 266 sq.; reception of a guest represented as a s. to Pragâpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 30, 132; Śûdra may offer the Pâkayagñas, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22–32, 34 sq., 37, 41–4, 167–71, 279–83, 287–9, 380–5; 30, 45–52, 187 sq., 190 sq., 196–8, 253, 259–68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pâkayagñas, 7, 183 sq. and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 30, xv sq., xxii–xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 206 sq.; by bathing he becomes entitled to perform the offerings to the Viśve Devâs, 7, 207; domestic s. on the Parvan or new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172–6, 290, 389–93; 30, 27–40, 196, 265, 332–8, 345, 361–3; 42, 559; 46, 108, 111; at the letting loose of a bull, 7, 261; 29, 353–5; oblations in the fire with prayers addressed to Vishṇu on the full moon day of the month Pausha, 7, 266; Brahmakârin must offer s. to the fire, and make libations of water to satisfy the deities, 8, 360 sq.; Kâmyeshṭis or s. for the fulfilment of a special wish, 12, 97 sq., 143, 163 sq.; 29, 223 sq., 226, 426–8, 431 sq.; 30, 114–20, 124–9, 177 sq., 267, 356 sq.; Idâ connected with the Pâkayagñas, 12, 214, 214 n., 218, 220, 230; at ceremonies connected with study of Veda (Upâkarana, Utsarga, Anupravakanîya), 14, 63; 29, 73 sq., 112 sq., 191, 221–3, 321 sq., 405; 30, 74–6, 75 n., 161, 242, 266 sq.; burnt-offerings at the ceremony of adoption, 14, 76, 335 sq.; daily libations to gods, Ṛishis, and manes, 14, 238; 25, 62; 30, 246; the Tarpana or satiating of gods, Ṛishis, &c., with water libations at the end of course of Veda-study, 14, 252–6; 29, 3 sq., 115, 120–3, 149, 219 sq., 223, 325; 30, 79, 243–6; s. to be performed on entering a new mode of life, 14, 285 sq.; as rites securing success, 14, 323, 331–3; all s. are useless without the Vaiśvadeva ceremony, 15, 31; Sthâlîpâka offering connected with conception, 15, 220; interpreters of dreams make offerings (bali) to the house-gods, 22, 245; offerings to house-gods made at birth ceremonies, 22, 255; 45, 371; at Ashṭakâ festivals, 25, 152; 29, 102–5, 206–9, 341–4, 417–24; 30, 97–110; libations of water to the gods, 25, 203; s. at domestic ceremonies, *Vols.* 29 and 30; general division of domestic s., 29, 30 sq., 159, 159 n.; at the Upanayana ceremony, 29, 61, 68, 188–93, 306, 380; 30, 64, 138–46, 158, 253, 271, 273; of a teacher on initiating a student in the secret doctrines, 29, 79; at house-building ceremonies, 29, 92–6, 213, 215, 345–7, 429 sq.; 30, 122–4, 204–6, 286; 42, 141, 344; for protection of cattle, 29, 100 sq., 410; 30, 88 sq., 185 sq.; 42, 143, 303, 360; at serpent worship (Srâvana and Mârgaśîrsha or Âgrahâyanî rites), 29, 127–32, 201–5, 327–30, 338–41, 411–13, 416 sq.; 30, 89–92, 94 sq., 238–40, 287–9; on the Âśvayuga full moon day, 29, 130, 203, 332 sq., 415; 30, 92 sq.; at the consecration of ponds, wells,

tanks, and gardens, 29, 134–6; oblations made before the performance of s., 29, 164; outline of the Pâkayagña ritual, 29, 172–6; connected with charms for averting danger, disease, and other evils, 29, 224 sq., 232, 432; 30, 118 sq.; 42, 17, 32, 261, 505, 519; to be performed by one who has been restored to health, 29, 236; to prevent death in the family, 29, 248–50; to Rudra to cure cattle diseases, 29, 258 sq.; Vrâtya-stoma s., whereby a patitasâvitrîka becomes fit for initiation, 29, 312; to prevent a servant from running away, 29, 351; at the beard-cutting, 29, 380; Yagñavâstu ceremony, 29, 391 sq.; 30, 37; daily and monthly s., 30, xxvii; for one who cannot pay a debt, 30, 113; Sthâlîpâka to Indrânî, 30, 114; at the Samâvartana, 30, 161 sq., 253, 275 sq.; at the reception of guests, 30, 174; to make husband and wife love each other, 30, 269; Îśânabali and offerings to Kshetrapati, 30, 289–91; s. to Agni and Pragâpati on the appointment of a daughter, 33, 376; oblation to the sun, the heavenly dog, to cure disease, 42, 13, 500 sq.; oblation offered to destroy evil demons, 42, 36, 64 sq., 475; oblation to save one from death, 42, 49; charm to frustrate the s. of an enemy, 42, 90, 557; for the suppression of enemies, 42, 92, 476, 495 sq.; for the welfare of a child, 42, 109; s. before battle, 42, 119 sq., 122, 128 sq., 132, 325, 439, 510, 582, 632; to allay discord among kinsmen, 42, 135 sq.; for success in trade, 42, 148 sq., 352–4; Bali offerings to the earth, 42, 207; of persons wishing to obtain a husband or wife, 42, 323, 491, 502; a shepherd's s. to Indra, 42, 367; Bali offerings to Sahasrâksha, 42, 473; the Gṛihamedhas, 43, 298; offerings to Heaven and Earth, Vâyu and Sûrya, to recover anything that is lost, 44, 347; offered to gain wealth, 46, 316 sq.; Sandhyâ ceremony, an item of virtuous conduct, 48, 592;—expiatory s. for offences committed, 2, 85 sq., 86 n., 275, 275 n., 284, 287, 289–91, 293–302; 7, 153–5, 181; 12, 398 sq., 406 sq.; 14, 58, 106, 110 sq. and n., 116–18, 120, 125, 128, 130, 134, 148 sq., 204, 211 sq., 215 sq., 217, 222, 295 sq., 297–9, 301 sq., 303–11, 318 sq., 321, 328, 330; 25, 435, 445, 445 n., 454 sq., 471, 472 n., 475 sq., 481 sq.; 29, 134, 136–40, 224 sq., 406; Vaiśvânarî Ishṭi, an expiatory s., 7, 192; 25, 435; self-sacrifice to Death as a penance, 14, 106; offerings to Sarasvatî in expiation of falsehood, 25, 272; expiatory s. for evil omens, 29, 406; 30, 81, 184; 42, 166; expiatory s. before cohabitation, 30, 197 sq.; penance for omitting half-monthly s., 30, 203; at auspicious and expiatory rites, 30, 253, 295–7; 45, 371; expiatory formula for imperfections in s., 42, 164, 528; offering on having a bad dream, 30, 183 sq.; 42, 484;—s. for the sake of cattle, *see* Cattle; connected with conception and birth of children, *see* Child (*b*); agricultural s., *see* Agriculture (*c*).

(*i*) INDIAN ŚRAUTA (SOMA) S. AND ITS RITES.

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Self (Âtman).

(*a*) Knowledge of S.
(*b*) Highest S. or Brahman, and individual s. or Soul.
(*c*) Individual s.
(*d*) The Highest S.

(*a*) KNOWLEDGE OF S.

Âtman best translated by S., 1, xxix, xxxii; salvation obtained by knowledge of the S., 1, 110, 312; 2, 154; 8, 126; 15, 24; 25, 501, 501 n., 502 n., 503 sq., 508; 34, 98, 167, 250; 38, 285–306; is hidden in the Veda, 1, 110 n.; there is freedom in all the worlds for those only who have discovered the S., 1, 127; *the S. which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that S. and understands it, obtains all worlds and all desires*, 1, 134–42; 48, 314; by the S. we obtain strength, by knowledge we obtain immortality, 1, 149; meditation on the S. which is conscious, 1, 305; *he who beholds all beings in the S., and the S. in all beings, he never turns away from it*, 1, 312; knowledge of the Âtman, the highest object, to be sought after, 2, 75–8, 75 sq. n., 154; 14, 47, 261; various meanings of Âtman, 8, 11; self-restraint necessary for S.-knowledge, 8, 51; by concentration of mind he sees the S. in the S., 8, 105, 105 n., 248 sq., 250, 344; through egoism one does not attain to union with the S., 8, 153; knowing the Supreme S. is identical with becoming it, 8, 156, 156 n., 164 sq.; 38, 138 sq.; difficulty of knowing the S., it cannot be gained by the Veda, nor by understanding, nor by much learning, 8, 247, 385; 15, 8 sq., 11, 40, 87; 48, 617; meditation on the S. as existing in all things, 8, 312; 25, 210, 511–13, 511 sq. n.; 34, 171–4; 43, xxiv, 400; 48, 179 sq.; names of the great S., 8, 332; 15, 310 sq.; the great S., the heart of all beings, is resplendent in the emancipated sage, 8, 345; he who understands

the S. which is uncreated, changeless, unmoving, &c., becomes immortal, 8, 367, 391; 15, 14; discussion on the S., by Buddha, 13, 100 sq.; Yama explains the true nature of the S. to Naḳiketas, 15, 8–17; 34, 248; *the wise who, by means of meditation on his S., recognizes the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind*, 15, 10; everything is known by the S., 15, 15 sq., 87; 34, 275; by the light of the one S. everything is lighted, 15, 19 sq.; the subtle S. is to be known by thought, interwoven with the senses, 15, 39; must be gained by truthfulness, penance, right knowledge, and abstinence, 15, 39–41; everything is perceived and known in the S., 15, 110 sqq., 183 sq.; to be described by No, no, 15, 148 sq., 160, 180, 185; 48, 396; *whoever has found and understood the S. that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself*, 15, 178; dialogues on the S., 15, 290–317; knowledge of S. required to reap full reward of sacred rites, 25, 213, 213 n.; knowledge of Supreme S. to be learnt by the king, 25, 222; pupils of the sacred doctrines turn their minds to the S., 29, 147; in its primary meaning it refers to what is intelligent only, 34, 56; is not destroyed, but by means of true knowledge there is effected its dissociation from the mâtrâs, 34, 281; how is it known at all if it is not the object of perception? 34, 368; knowledge of S. is self-established, 38, 14; those who do not know the S. are objects of enjoyment for the gods, 38, 111; knowledge of the unity of the S. established in the *S*ârîraka-Mîmâ*ms*â, 48, 9; S. and Nescience are one, 48, 54; defined, 48, 72; the S., meaning 'cognition,' appears as a thing, 48, 118; represented as a man, for the sake of meditation, 48, 293.

(*b*) Highest S. or Brahman and individual s. or Soul.

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and Prakṛiti, 48, 490–5; though all ss. are equal as being parts of Brahman, yet there is difference (of caste, &c.) on account of the connexion with a body, 48, 564 sq. *See also* Purusha.

(*c*) Individual s.

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aranis, 15, 236 sq.; wanders about in every body, 15, 292, 295; the enjoyer of *rita* (good works), 15, 295; pure s. and elemental s. (Bhûtâtmâ), 15, 295–9; the taking of food represented as a sacrifice of the s. to the s., 15, 312 sqq.; the four conditions of the s.: the person in the eye, in dream, in deep sleep, and he who is above the sleeper, 15, 345 sq.; Buddhist denial of s. or individuality, 19, xxxiii, 204 sq., 273; 49 (ii), 117–44; 'the s. called son,' 29, 295, 298; 30, 211; the soul looks for its true s. in the body, &c., 34, xxvi; the existence of a s. different from the body proved, 34, lxxiv, 424; 38, 268–72; the interior s. is the object of the notion of the Ego, 34, 5; the interior s. is the witness of all the modifications of the internal organ, 34, 9; passages about the non-transmigrating s., 34, 25 sq.; neither joined to the gross body, nor to the subtle body, 34, 28 n.; embodied s. is purified by certain ritual actions, 34, 33; its true nature is nothing either to be endeavoured after or to be avoided, 34, 36; how far the s. can be considered as the agent in sacrifices, 34, 42; the personal s. of a deity may be called an intelligent S., 34, 99; as the ruler of the organs of action the embodied s. is connected with the mind, 34, 107; the golden person is in the embodied s., 34, 112; the cognitional s. is not immortal, 34, 130; the effects of nescience, desire and works, ascribed to it, 34, 130; embodied s. is, by means of merit and demerit, the cause of the origin of the complex of things, 34, 136; has the qualities of Selfhood and intelligence, but not those of omniscience and similar qualities, 34, 158, 268; one and the same divine s. may assume several forms at the same time, 34, 200; words like âditya, &c., convey the idea of certain divine ss., 34, 219; in the individual s. of a dreaming person, there exists a multiform creation, 34, 352 sq.; 38, 133 sq., 137 sq.; though devoid of motion, the s. may yet move other things, 34, 369; relation of object and subject cannot exist in it, 34, 378 sq.; is one and permanent, 34, 424; *as the nature of the s. is eternal presence, it cannot undergo destruction even when the body is reduced to ashes; nay we cannot even conceive that it ever should become something different from what it is*, 38, 15; nine qualities of the s., according to the Vaiseshikas, 38, 69; the passages about it having true wishes and other qualities, have to be combined, 38, 247–9; not different from the body, according to the materialists, 38, 269; transmigrating s. as the object of cognition, 38, 288; it is the agent in seeing and hearing, is successively apprehended as the inward s. of all the outward involucra beginning with the gross body, and finally ascertained as of the nature of intelligence, 38, 335; men wrongly superimpose upon it the attribute of being made up of many parts, such as the body, the senses, &c., 38, 336; wrong conceit of the s. being subject to pain, 38, 336 sq.; released s. manifests itself in its own nature, 38, 405 sqq.; love, play, and the like cannot be ascribed to the action of the s., 38, 410; one's own s. is the doer and undoer of misery and happiness, according as one acts well or badly, 45, 104; a wicked s. commits sins, though the individual be unconscious of the operations of his mind, speech, and body, 45, 399 sqq., 399 n.; the s. different from the 'I,' 48, 37 sq., 57 sq., 61, 72; the abode of knowledge, 48, 63; the s. which dwells in the different bodies of gods, men, &c., is of one and the same kind, 48, 96 sq.; different from, but conscious of the organ of Egoity, 48, 182; the s. of non-sentient beings, 48, 243, 245; the bodiless and knowing s. is immortal, 48, 321, 392. *See also* Soul.

(*d*) The Highest S.

Âtman, the S., is the cause of everything, 1, 124, 236–41; 15, 85–91, 105, 329 sq.; 34, 53–6, 274, 286; 38, 209 sq.; knowledge, and

all that is produced by knowledge, that is, the whole world, is the S., 1, 124, 245 sq., 312; 15, 111 sq., 184 sq., 249 sq.; 26, 420; he who loves the S., and delights in the S., becomes a Svarâg, 1, 124; the Sat is the S., 1, 124 n.; 34, 4 n.; 38, 209 sq.; 48, 89, 203; *that serene being which, after having risen from out this earthly body, and having reached the highest light* (*self-knowledge*), *appears in its true form, that is the S.*, 1, 129 sq., 141; worshipped, sacrifices to S., 1, 136 sq.; 2, 293; 15, 88, 90; 25, 503 sq. and n.; the S. abides in everything, and all beings abide in the S., 8, 71; 15, 13, 116; 38, 242 sq.; Krishna is the S. seated in the hearts of all beings, 8, 88; Supreme S. not tainted by action, 8, 106; 38, 288; the Highest S. pervading the three worlds, supports the destructible and the indestructible, 8, 113; the pure great light which the gods worship, 8, 186; moving about above the waters, the Supreme S. does not raise one leg, 8, 189, 189 n.; the absolute, Supreme S., 8, 248, 310, 367, 394; *he is not to be grasped by the eye, nor by any of the senses. Only by the mind* (*used*) *as a lamp is the great S. perceived. He has hands and feet on all sides; he has eyes, heads, and faces on all sides; he has ears on all sides; he stands pervading everything in the world*, 8, 253, 332; above the S. is the Unperceived, 8, 317, 385; from the Prakriti the great S. was first produced, 8, 332 sq.; mythological deities, the Lord, and the H. S., 15, xxxiii sq.; Brâhmanas and Kshatriyas and all things are but food to the H. S., 15, 11, 340; 34, 116–18; the one S. is not contaminated by the misery of the world, 15, 19; differentiation of the one S., 15, 19; the S. is the Bright, the Immortal, 15, 24; is 'the True of the True,' 15, 105; what we love, when loving husband, wife, &c., is really the S. which is everything, 15, 109 sq., 182 sq.; 34, 274; 48, 385–90; *this S. is the lord of all beings, the king of all beings*, 15, 116, 179, 340; 34, 131 sq.; the S. who is within all, is he who breathes (Prâna), 15, 128 sq.; 34, 230 sq.; 48, 569 sq.; is a mass of knowledge, its nature is pure intelligence, 15, 176, 179; 22, 50, 50 n.; 34, 185 sq., 276, 281; 48, 38, 60, 89, 100 sq.; everything rests in the H. S., 15, 280 sq.; this immortal S. is like a drop of water on a lotus-leaf, 15, 296; the S. being one, becomes three, eight, eleven, twelve, infinite, 15, 304; the S. and the Sun remain as long as the egg of the world, 15, 337; all creatures are woven within the S., 15, 340; the H. S. identified with Sambhu, Bhava, Rudra, and other gods, 15, 340 sq.; 34, xxiii, 440; 44, 116; he who abides in the fire, in the heart (breath), and in the sun, they are one and the same, 15, 341, 343; H. S. cannot be the cause of the world, 19, 211 sq.; 45, 343–5, 343 sq. n.; reason or the intelligent S., the real deity of the Upanishads, 21, xxvii; Manu identified with the Supreme S., 25, xiii sq., lvii, lxiv, 512; the world is the body of the H. S., 34, xxx; 48, 227, 295; H. S. is higher than everything, 34, lxix; 38, 204 sq.; Pradhâna cannot be designated by the term 'S.,' 34, 55–60; the individual soul goes to the S., 34, 59 sq.; the person in the eye, in the disk of the Sun, is the H. S., 34, 63; 48, 237–42; is ânandamaya, or consisting of bliss, 34, 66–8, 70–7; 48, 209–37; is *Rik*, Sâman, Uktha, Yagus, Brahman, 34, 79 sq.; the qualities of having true desires and true purposes attributed to the H. S., 34, 110; is free from Karman and the enjoyment of its fruits, 34, 117, 119 sq.; 48, 420; immortal, eternally unchanging, unseen, unheard, 34, 132, 281; organs of action may be ascribed to it, 34, 132; there can be one S. only, 34, 135, 282 sq.; 38, 69–73, 172; the Person called the internal S. of all beings, 34, 142, 171–4, 205; may be represented as the Gârhapatya-fire, 34, 150; the H. S. as the mere witness, i.e. the pure S., non-related to the limiting conditions, 34, 150; is the abode of heaven, earth, &c., 34, 161; is free of the activities of

seeing, &c., 34, 168 sq.; the qualities of being the True, of resting in its own greatness, of being omnipresent, and of being the S. of everything, can belong to the H. S. only, 34, 169; corresponds to the mental act of complete intuition, 34, 172; that after which sun, moon, &c., are said to shine is the H. S., 34, 192–4; the word 'light' denotes the H. S., 34, 195; 38, 407; with reference to the heart the H. S. is said to be of the size of a span, 34, 196–8; is the end of the journey, the highest place of Vish*n*u, 34, 239; is higher than the intellect, 34, 240; the great S. may denote the intellect of the first-born Hira*n*yagarbha, 34, 240; the calm, i. e. the H. S., 34, 241; is the intelligent soul of the Sâṅkhyas, 34, 241, 259; is above all attributes, 34, 249; is the centre of the whole world with the objects, the senses and the mind, it has neither inside nor outside, 34, 276; the S. makes itself, which is possible owing to modification, 34, 287; is not affected by the world-illusion, 34, 312; the one unchanging witness of the three states, the creation, subsistence, and reabsorption of the world, 34, 312; there results from the Gaina doctrine non-universality of the S., 34, 431 sq.; appears in manifold forms, 34, 440; 38, 66–8; the nature of the S. is eternal presence, 38, 15; is not an effect, 38, 15; is not the shaper of dreams, 38, 137 sq.; the creation of the worlds was accomplished by some inferior Lord, different from, and superintended by the H. S., 38, 206; not to be contemplated in the symbol, 38, 340–2; Pragâpati identified with the S., 43, xxiv; the Supreme S. has entered into the Year (of the sacrificial session), 44, 167: different from matter, 48, 96; *he of whom the Unevolved is the body, of whom the Imperishable is the body, of whom Death is the body, he is the inner S. of all things*, 48, 202; fire is his head, his eyes the sun and the moon, the regions his ears, &c., 48, 287, 289; abides, as Vaiśvânara, in the body of living creatures, 48, 291, 357; 'not born, he is born in many ways,' 48, 297; bodiless among bodies, 48, 424; activity of soul depends on H. S., 48, 556–8; *who dwelling in the S. is different from the S., whom the S. does not know, whose body the S. is, who rules the S. from within, he is thy S., the inward ruler, the immortal one*, 48, 557. *See also* Brahman, God (*d*), *and* Purusha.

Self-concentration, *see* Meditation.

Self-conquest: *the strong man is he who overcomes himself*, 16, 309 n.; 39, 75; to conquer one's self is the best victory, 45, 38 sq.

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Self-control, of ascetics, 8, 48, 126 sq., 246, 366; want of s., 8, 183, 236; energy in s., indispensable in order to reach beatitude, 45, 15–18. *See also* Self-restraint.

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Selfishness, grief and avarice come from, 10 (ii), 154 sq.

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(*a*) THE S. AS A HEAVENLY BODY.

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(*a*) Guru or t. of the Veda in Brâhma*n*ism.
(*b*) In Buddhism and Gaina religion.
(*c*) In Zoroastrianism.
(*d*) In China.

(*a*) GURU OR T. OF THE VEDA IN BRÂHMA*N*ISM.

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Veda, Vedas.

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(*b*) The three Vedas.
(*c*) Study and knowledge of V.
(*d*) Prerogatives of those who know or study the V.
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(*a*) The V. D. in mythology.
(*b*) Worship of the V. D.

(*a*) THE V. D. IN MYTHOLOGY.

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(*a*) THE ELEMENT W.

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fourth entity, as connected with the self it is the tongue, with objects taste, its presiding deity Soma, 8, 337, 340; the flowing element of the body, 8, 343; taste is the characteristic of w., 8, 348–50, 352; is the best of all drinks, 8, 354; relation of fish and w., lotus-leaf and w., 8, 374; sound, touch, colour, and taste are the qualities of w., 8, 384; storehouse of ws. beneath the earth, 11, 130; this universe is pervaded by w., 12, 8; 44, 15; symbolically ws. indicate assembled multitudes of men, 16, 22; a symbol of the course to be followed by the sage in dealing with danger, 16, 236, 237 n.; sins caused by actions injuring the souls in w., 22, 5–7; how the Gaina monk may use w., 22, 107 sq.; how it is mingled in the earth, 24, 36; how the flow of the w. is arranged, 24, 85 sq.; nature of fire and w., 24, 123 sq.; diverting and obstructing w.-courses, 25, 106; fire sprang from w., 25, 399, 399 n.; the essence of plants, 26, 142; there are no souls in w., 36, 85–91; qualities of w. oozing and flowing, 37, 119; about canals and fords, 37, 127–9; w. is dissolved into fire, earth is dissolved into w., 38, 26; the soul goes from one body into another, enveloped by w., 38, 103–5, 106–10, 112; the soul assumes a body of w. in the moon, 38, 127; essence of the ws. contained in the sun, 41, 7; the foundation of the universe, 41, 293; 44, 205; is unsettled, 41, 301; heaven is the w. of the atmosphere beyond and below the sun, 41, 305; there is w. not only in the channels of the vital airs, but in the whole body, 41, 337; 43, 35; lotus-leaf means w., 41, 343, 364; the earth lies spread on the ws., 41, 364; founded on the mountains, 41, 405; the eye is the abode, the ear the goal, the sky the seat, the air the home, the sea the womb, sand the sediment of the ws., 41, 416; the ants dig up w. to destroy poison, 42, 27, 511; fire in the w., 42, 54; by union with the ws. Pragâpati produces creatures, 43, 32; is food, 43, 35; 44, 275, 425, 443; springs forth from the rock, 43, 169 sq.; the food of Vâyu, 43, 335; the sun floats along the w., 43, 367 sq., 368 n.; found in the earth by digging, and in the sky (rain), 44, 15; one of the six doors to the Brahman, 44, 66 sq.; 'from the ws. I take thy blood,' 44, 133; Gainas believe that w. is possessed of life, 45, xix; women and w. cause loss of sanctity to a Gaina monk, 45, 266; in old times some great sages reached perfection, though they drank cold w., 45, 268 sq.; by ablutions w.-beings are hurt, 45, 295; origin and feeding of w.-bodies, 45, 396 sq., 396 n.; eight good qualities of w., 49 (ii), 93, 93 n. *See also* Parables (*f*), *and* Rain.

(*b*) Sacredness of w.

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224; is always pure, 14, 132; Ekadhanâ w. used for mixing with the Soma, 26, 102, 102 n., 232 sq., 232 n., 237 sq., 423; a means of appeasement, of soothing, a medicine, 26, 120, 144, 192 sq., 199, 374; 41, 220; 43, 169, 187; 44, 179 sq., 497 sq., 501; the Vasatîvarî w. for the Soma pressings, 26, 147, 222–6, 231, 232 n., 233, 235 sq., 247, 293 sq., 454; 41, 10, 73 n.; 44, 275, 275 n., 372, 372 n., 377; an elixir of immortality, 26, 374; 44, 425; the Svastyayana ceremony performed when going to cross w., 29, 127; leading the bride round the w.-pot, 29, 168; poured out for the manes, 29, 252 sq.; sprinkling the bride or bridal pair with w., 29, 284, 380, 383; 30, 43, 46 sq.; ceremony of putting up the w.-barrel, 29, 349 sq.; 30, 286; designated by śraddhâ, 38, 106–8; preparation of the (king's) consecration w., 41, 73–80; different kinds of w. for consecration, 41, 73 sq.; king sprinkled with consecration w., 41, 83–5, 94–6; 42, 111 sq., 378–81; ws. are the udders of the sky, 41, 284; poured out as a thunderbolt to clear himself of all evil, 41, 324; jarfuls of w., symbolical of rain, poured on the altar-ground, 41, 335–7; diseases healed with spring-w., 42, 9, 277 sq.; plants and w. foremost among remedies, 42, 41; *the ws. cure all disease*, 42, 41; preparation of holy w., 42, 628; frog, lotus-flower, and bamboo-shoot, three kinds of w., 43, 174 sq.; all objects of desire are the ws., 43, 389; thrown for exorcising, 43, 438; is a beautiful object, 44, 426; is the body of Vishnu, 48, 423; will not cleanse away sin, 49 (i), 74; ordeal by w., *see* Ordeals;—sacredness of w. in Zoroastrianism, 4, lxii, lxiv, lxxv–lxxvii; does not kill, 4, 49, 52, 52 n.; how Ahura-Mazda purifies the w. defiled by corpses, 4, 49, 54 sq.; sin of contamination of w., 4, 51, 121; 5, 84, 248 n., 258, 265–9, 268 n., 282 sq., 285, 310, 378; 37, 108, 149 sq.; purification of w., when defiled by the dead, 4, 67, 71–3; purifying power of w., 4, 80, 80 n., 83 sq., 95, 106–12, 126–31, 216 sq.; defiling w. by bringing a corpse into it, an abomination, 4, 82; 18, 229; the cleanser delights w., 4, 133; spell to purify w., 4, 142 sq.; killing a w.-dog brings about a drought, 4, 168; how to keep it from defilement, 4, 186; cleansing and generative power of the w., 4, 232 n.; defiled by pouring dast-shô into it, 4, 264 sq.; consecration of fire and w., 5, 224–7; the holy-w. (zôhar) not to be contaminated, 5, 257, 257 n.; holy-w. (zôhar) presented to the sacred fire, 5, 300, 341; atonement for sins against w., 5, 307; rites performed with holy-w., 18, 170 sq., 204–7, 205 n., 209, 251 sq., 283, 286; 24, 28; 37, 253 sq.; the course and benefit of the w. of Arekdvisûr, 18, 262 sq.; healing power of w., 18, 262 sq.; 31, 292; Gôpaîtôshah pours holy-w. into the sea, to kill noxious creatures, 24, 111 sq.; sin of pouring away or drinking water in the dark, 24, 292; contaminated by a menstruous woman, 24, 332; polluted by dead matter, 24, 336–9; 37, 155–7, 159; disturbed by untruth, 37, 73; consecration of w. at the beginning of battle, 37, 89; ceremonial of the w., 37, 96 sq.; sin of carrying evil to w., 37, 103; offering up of w., 37, 107; care and propitiation of w., 37, 124, 127, 195; 47, 162; sin of concealing w. on a road, 37, 146; reverencing w., 37, 231; uncleanness of well-w. at night, 37, 471; conveying holy-w. to the priest, 47, 91; squeezing Hôm into w., 47, 154;—used at sacrifices, 27, 445; striding over the well, a crime, 40, 243. *See also* Purification, *and* Sacred objects.

(*c*) THE WS. DEIFIED, GODDESSES.

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Wife, Wives.

(*a*) In Indian religions and popular views.
(*b*) In Indian law and custom.
(*c*) In Zoroastrianism.
(*d*) In China.
(*e*) In Islâm.

(*a*) IN INDIAN RELIGIONS AND POPULAR VIEWS.

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(*g*) W. in Islâm.

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(*b*) W. IN BRÂHMANISM.

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employed at weddings, 29, 32; perform a dance at the wedding, 29, 32; different rules as to salving for w., 29, 228; ceremonies to be performed by the w. of the house, 29, 247, 249; perform sacrifice to agricultural deities, 29, 336; a perjurer will become a w. in a future birth, 33, 92; created for the sake of propagation, 33, 169; impure is the part of w. below the navel, 41, 32; female conceives again after birth, 41, 311; are fond of kush*tha* plant, 42, 6, 680; brings forth within a year, 44, 12; 'w.'s rites' (strîkarmâ*ni*), charms pertaining to w., 42, 94–110, 275, 311, 371 sq., 479 sq., 496 sq.; w. of the waters, 42, 409, 521; Belief and Unbelief as two w., 44, 110 sq.; by the womb of w. Pragâpati bore creatures, 44, 114; four w., a maiden, and four hundred female attendants given as sacrificial gift, 44, 402; unchaste, barren, and other w. sacrificed at the Purushamedha, 44, 413, 415; different sepulchral mound for men and w., 44, 435; w., the *S*ûdra, the dog, and the crow are untruth, sin, darkness, 44, 446; the Mahâvîra pot is a w., 44, 449; Agni and Aryaman connected with w., 46, 371; *w. are Brahman, and so are men*, 48, 191; compared to a fire in which seed is offered, 48, 585;—when one who is about to study the Veda wishes to speak to a w. in her courses, he should speak to a Brâhma*na* before and after speaking to her: this is auspicious for her offspring, 2, 34; w. in their courses are Apapâtras, 2, 61 n.; purification for touching a w. in her courses, or a w. after confinement, 2, 253; 7, 94; 14, 30, 182; 25, 183; food of a w. who has no male relatives, of a w. in her courses, of an unchaste w., of a w. in childbed, or of men who are ruled by w., must not be eaten, 2, 266 sq.; 7, 163 sq.; 14, 69; 25, 161–3; punishment of menstruous w. who touches an Aryan, 7, 34; a w. is purified by her monthly discharge, 7, 97; 14, 24, 31–3, 132 sq., 233; 25, 188; a Snâtaka must not speak to, nor approach a w. in her courses, 7, 228; 25, 135, 137; the look of a w. in her courses is contaminating at a *S*râddha, 7, 250; 25, 119; rules for w. during their courses, 14, 32 sq.; 15, 218 sq.; 25, 179; 30, 199, 199 n., 268; sin of intercourse with menstruating w., 25, 466; the Dîkshita's garment beaten by the priest, in case part of it may have been spun or woven by an unclean w., 26, 10; in the presence of a recently confined woman or one in her courses, Veda-study must be interrupted, 29, 81, 117, 141. *See also* Âtreyî.

(*c*) W. IN BUDDHISM.

Bad conduct is the taint of w., 10 (i), 61; love of man towards w., to be destroyed by the Bhikkhu, 10 (i), 69; contempt for w.'s body, 10 (ii), 160; as mourners, at funerals, 11, xli; excluded from accompanying the funeral procession, 11, xlii; so long as no w. or girls belonging to their clans are detained among the Vaggians, by force or abduction, so long they will prosper, 11, 3 sq.; '*how are we to conduct ourselves, Lord, with regard to womankind?*' '*Don't see them, Ânanda.*' '*But if we should see them, what are we to do?*' '*Abstain from speech, Ânanda.*' '*But if they should speak to us, Lord, what are we to do?*' '*Keep wide awake, Ânanda,*' 11, 91; the Bhikkhu abstains from the getting of any w. or girl, of bondmen or bondwomen, 11, 191; the W.-Treasure of King Sudassana, 11, 256 sq.; the ideal of a beautiful w. and a virtuous wife, 11, 256 sq.; a Bhikkhu must not lie down, nor take a seat in secret with a w., 13, 32, 42; a Bhikkhu must not preach the Dhamma, in more than five or six words, to a w. unless another man be present, 13, 32 sq.; a Bhikkhu must not journey with a w. even as far as the next village, 13, 47; female lay disciples of Buddha, 13, 109 sq.; 17, 216–25; delusions by w., one of the dangers in which interruption of Vassa is permitted, 13, 315 sq.; the longing of pregnant w., 17, 295; attempts to delude Buddha by w., 19, 38–46,

53 sq.; 49 (i), 36–48; Buddha disgusted at the sight of the sleeping w., 19, 54–6; 49 (i), 56–9; cf. 13, 102 sq.; the wiles of w., 19, 253–6; 35, 294–7, 297 n.; not to be saluted by Bhikkhus, 20, 195; a Bhikkhu should not look into the face of the w. who gives him food, 20, 291; Buddha is very reluctant to admit w. into the Order, and declares that that religion will not last long in which w. are allowed to enter into the homeless state, 20, 320–6; are capable of Arhatship, 20, 322; 35, 297 n.; if no w. had been admitted to the Order, Buddhism would have endured for a thousand years, 20, 325; 35, 186; Ânanda caused the dead body of Buddha to be saluted by w. first, 20, 379; Ânanda blamed for exerting himself for the admission of w. into the Order, 20, 380; there is no womankind in Buddha-fields, 21, 194, 197, 377, 417; w. as preachers, 21, 213–20, 336 sq., 336 n., 346, 348; ladies hear the Saddharmapuṇḍarîka, 21, 248, 424; cannot occupy the ranks of Brahma, Indra, chief guardian of the four quarters, Cakravartin, Bodhisattva, 21, 252; cannot reach Buddhaship, but the daughter of Sâgara changes her sex to become a Buddha, 21, 252–4; a Bodhisattva's conduct towards w., 21, 263–6; capable of perfect enlightenment, 21, 316 sq., 319–24; 49 (ii), 199; merits acquired by young ladies who hear the law preached, 21, 328–35; a preacher of the law discerns by his smell whether a pregnant w. will bear a boy or a girl, &c., 21, 344; a w. who hears the Bhaishagyarâga chapter of the Saddharmapuṇḍarîka will never be reborn again as w., but as a Bodhisattva in Sukhâvatî, 21, 389 sq.; Gadgadasvara assumes the shape of a w. in order to preach the Lotus to w., 21, 401 sq.; w. who wish to have beautiful offspring adore Avalokiteśvara, 21, 409; conditions under which the Lotus of the True Law may be entrusted to w., 21, 432 sq.; ladies studying the Abhidhamma, 35, 24 sq.; mentioned before men in the phrase 'a w. or a man,' 35, 83, 83 n.; 36, 89, 127 sq. n., 175; 49 (ii), 123, 125, 129, 139; Khuggutarâ remembered her previous births, 35, 122; reveal secrets through infirmity, 35, 141; w. whose good actions bare fruit in this life, 35, 172; influence of Buddhism on w., 35, 297 n.; a married w. sins only in secret, 36, 82; rules of conduct towards w. for Bhikkhus, 36, 98, 98 n., 100; there are men who have become w., and w. who have become men, 36, 101; a w. without a husband despised, 36, 140; the life of w. is always darkness, 49 (i), 4; w. of the seraglio viewing a royal procession, 49 (i), 28–30; saints seduced by w., 49 (i), 38 sq.; despise their female nature, 49 (ii), 19; Stryâgâra, 'Frauenzimmer,' 49 (ii), 64 n. *See also* Bhikkhunîs.

(*d*) W. IN GAINA RELIGION.

The world is greatly troubled by w. who are the causes of all sin, 22, 21, 48, 81; Mahâvîra renounced the female sex, 22, 80; on the conduct of Gaina monks with regard to w., 22, 303; 45, 5, 74–6; one of the twenty-two troubles (parîsaha) to be vanquished by a Gaina monk, 45, 9, 11; empty houses i.e. in which there are no w., 45, 12 n.; *do not desire (w.), those female demons, on whose breasts grow two lumps of flesh, who continually change their mind, who entice men, and then make a sport of them as of slaves. A houseless (monk) should not desire w., he should turn away from females*, 45, 35; nothing in the world offers so many difficulties to the monk as w., he should therefore avoid their company altogether, 45, 186, 204; w. and water cause loss of sanctity to a Gaina monk, 45, 266; heretics, slaves of w., see no harm in intercourse with w., 45, 270; are a great temptation to monks, how they must be avoided, 45, 270–8; *one man (w.) have in their heart, another in their words, and another still in their actions. Therefore a monk should not trust w., knowing that they are full of deceit*, 45, 274; though acquainted with the Strî-

veda, men get into the power of w., 45, 274; seduced by their senses and by w., men are born again and again, 45, 318; men whom w. do not seduce value Moksha most, 45, 330. *See also* Gaina monks and nuns, *and* Gaina nuns.

(*e*) W. IN ZOROASTRIANISM.

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(*f*) W. IN CHINA.

One of Wû's 'ten men' (ministers) was a w., 3, 128 n.; overseers of states shall find helping connexions for (destitute) w., 8, 180; worship of female ancestors, 8, 323, 326,

326 n., 332; an unfortunate w. who has been seduced bemoans her fate, 3, 437 sq.; a lady assures her lover of her affection unto death, 3, 440; those who exercise forbearance with the ignorant, learn even from w., 16, 65, 66 n.; ignorance and retirement are proper in w., 16, 100, 101 n.; rules for w. driving in a chariot, 16, 205, 206 sq. n.; 27, 96 sq.; male and female are separate, but they seek the same object, 16, 243; 'the firm correctness of a w., in peeping out from a door,' 16, 293; their work in the preparation of silk, 27, 36; 28, 16, 16 n., 223 sq.; rules of propriety in intercourse between male and female, 27, 77 sq., 105, 454 sq., 470; 28, 298 sq.; ladies who should not be called by their names, 27, 100 sq.; tie up their hair in mourning, 27, 129; selling of concubines, 27, 145; mourning costume of w., 27, 156; w. paying visits of condolence, 27, 163; 28, 166; places of men and of w. at the funeral, 27, 175; on the roads men take to the right, w. to the left, 27, 244; their part in the ceremonies connected with the silkworm rearing, 27, 265; regulation of w.'s work, 27, 278, 278 n., 303, 435, 479; 28, 431; deer and w. sent as tribute to the ruler, 27, 433, 433 n.; the strong and the weak, 27, 440; *the w. follows (and obeys) the man:—in her youth, she follows her father and elder brother; when married, she follows her husband; when her husband is dead, she follows her son. 'Man' denotes supporter. A man by his wisdom should (be able to) lead others*, 27, 441; education of girls, 27, 477, 477 n., 479; w.'s dress, 28, 15 sq.; at festival meals w. do not remove the dishes, 28, 20; different mourning for males and females, 28, 44; the positions and functions of male and female, 28, 62; distinction between males and females, 28, 104; a man not to die in the hands of w., nor a w. in the hands of men, 28, 173; a man considers the head the most important to him, a w. the waist, 28, 389; the female overcomes the male by her stillness, 39, 32, 104; the members of the royal harem do not pare their nails nor pierce their ears, 39, 231; the male precedes, the female follows, 39, 335; to be gentle and obedient, 40, 243; the masculine is pure and moves, the feminine turbid and at rest, 40, 250.

(*g*) W. IN ISLÂM.

Female infanticide of ancient Arabs, 6, x, 132 sq., 132 n.; position of w. amongst the Arabs, 6, xi; female infanticide forbidden by Mohammed, 6, lxxv, 135, 256, 256 n.; 9, 4, 280, 322; degradation of w. in Islâm, 6, lxxv sq.; 'believing w.' included in the promise of reward in future life, 6, lxxvi, 70, 70 n., 89, 183, 261; 9, 143 sq., 194, 233; *your w. are your tilth*, 6, 33; not to be approached during menstruation, 6, 33; two w. equal to one man as witnesses, 6, 45; property of w., 6, 71–5, 77; 'the chapter of w.' in the Qur'ân, 6, 71–96; men superior to w., 6, 77; law regarding w., 6, 90; Jewish and Christian w. allowed to Muslim, 6, 98; preference of sons to daughters, 9, 5, 174; those who cast imputations on chaste w. shall be cursed in this world and the next, 9, 76; persons by whom w. may be seen unveiled, 9, 76 sq., 147 sq.; to be chaste and modest, not display their ornaments, 9, 76 sq., 148; rules for social intercourse of w. past childbearing, 9, 81; privileges granted to Mohammed in the matter of w., 9, 146; damsels in paradise, 9, 170, 180, 220, 249, 261–3, 317; female offspring despised, 9, 212; absurdity of ascribing daughters to God, while men have sons, 9, 250, 252; law relating to w. who have fled from idolators to the Muslims, 9, 279 sq.; duties of Muslim w., 9, 280.

Womb: the great Brahman is the w., in which Krishna casts his seed, 8, 107; earth, air, space, water, light, mind, and understanding, termed seven ws., 8, 260; performances for steadying the w., 42, 284, 467. *See also* Birth, Body (parts of), *and* Transmigration.

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41, 155, 166; two kinds of w. (found on the ground, and cut by the axe), 41, 257. *See also* Trees.

Words, Om or a Mantra the first among, 8, 89, 209; indicate a class, a quality, an action, or a relation, 8, 103 n.; a man of many w., a Brâhmana who merely reads much, 8, 171; *first, verily, are w. produced, and the mind runs after them*, 8, 262 sq.; are the characteristics of speech, 8, 348; Prâna is the beginning of all w., 8, 353; Saṅkara on the nature of w., 34, xxxvii, 204–11; the original (eternal) connexion of the w. with its sense, 34, 201; the world originates from the w., as is shown by perception and inference, 34, 201–11; connected with the species, not with the individual, 34, 202 sq.; whether sphota is the w. or not, 34, 204–6, 209 sq.; whether the letters are the w. or not, 34, 205–10; w. and thing are different, 34, 222; denote always something to be done, 48, 148 sq., 152; how a child learns w. and meanings, 48, 150 sq.; good w., *see* Morality (*c*), *and* Thought; holy w., *see* Prayers. *See also* Speech.

Works, or Actions.

(*a*) Good, useful, holy w.
(*b*) Knowledge or devotion, and w.
(*c*) Results of w., retribution.

(*a*) GOOD, USEFUL, HOLY W.

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(*a*) Views about this w. (cosmology) and worldly existence.
(*b*) Origin, dissolution, and renovation of the w.
(*c*) Two, three, and more worlds.

(*a*) VIEWS ABOUT THIS W. (COSMOLOGY) AND WORLDLY EXISTENCE.

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ADDENDA AND CORRIGENDA

Page 18, col. 1, l. 20, read '*see* (*i*)' for '*see* (i)'
" 32, " 2, l. 15 from below, read '*Âtar*' for '*Atar*'
" 121, " 1, l. 29 sq., read '*see* Holy persons. *See also* Castes' . . .
" 122, " 2, l. 5 from below, insert '26, 452, 452 n.;' before '44, 79' . . .
" 135, " 2, l. 11, after 'three)' insert 'Morality (*b*)'
" 138, " 1, l. 9, read '7, 135' for '17, 135'
" 170, " 2, l. 27, read 'befools' for 'be fools'
" 202, " 1, l. 10, read '(*n*)' for '(*n.*)'
" 202, " 1, l. 11, read '(*n*)' for '(*n.*)'
" 216, " 2, l. 23 from below, read '**Frêdûn**' for '**Frêdûn**'
" 233, " 1, l. 9, read '**Śâkhâ**' for '**Sâkha**'
" 249, " 2, l. 25, read 'Âtman' for 'Atman'
" 258, " 2, l. 16, read 'Sacrifices (*i*)' for 'Sacrifices (*k*)'
" 262, " 1, l. 7, read '**Hâliṅgava**' for '**Hâlingava**'
" 268, " 1, l. 16 from below, put *comma* instead of *semicolon* after 319 sq.
" 283, " 2, after l. 22 insert '**Hui** or **Liang**, King, contemporary of *K*wang-ʒze, 40, 321'
" 285, " 2, l. 5 from below, read '**Î**' for '**I**'
" 297, " 2, l. 22, read '**Ingratitude**, penance for, 7, 177; those who have' . . .
" 305, " 1, l. 9, read 'Vîśtâspa' for 'Viśtâspa'
" 318, " 2, l. 5 from below, add '*See* ʒze-kâo'
" 342, " 1, l. 14, read '**Lî-*kh*û**' for '**Lî*kh*û**'
" 383, " 1, l. 19 from below, after '*See also*' insert 'Bhikkhus (*b*), *G*aina monks, *G*aina religion, *G*ainas, *and*'
" 392, " 1, l. 29, add '*See also* Nôdar'
" 399, " 2, l. 13, read '*see* Bhikkhus (*c*)' for '*see* Sa*m*gha'
" 400, " 1, l. 20, add '*See also* Naotara, Vîśtâspa, *and* Vistauru'
" 408, " 2, l. 5, read '**Pa*n*itabhûmi**' for '**Pa*ñ*itabhûmi**'
" 413, " 1, l. 23 from below, read '36, 52 sq.' for '36, 52 sq.'
" 442, " 1, l. 2 from below, read '172–4, 482 sq.' for '172–4; 482 sq.'
" 515, " 1, l. 8, read 'inner' for 'sinner'
" 536, " 2, l. 9, read 'Vasatîvarî' for 'Vasativarî'
" 600, " 1, l. 19, read '**Uspãsnu**' for '**Uspâsnu**'
" 634, " 1, l. 31, after 'Abstinence' insert 'Ascetics, Brahma*k*ârin,' and after 'Fasting' insert '*G*aina monks, *G*ainas, Hair, Hermits'

The references to Volumes 2, 4, 10 are to the editions of 1897, 1895, and 1881: other editions of these volumes differ in pagination and to some extent in contents.

If the Index is used with Volume 2, edition 1879, in introduction after p. xiv deduct from one to five pages, and in text deduct after page 99 from one to three pages; if with Volume 10, edition 1898, *add* in part I in introduction eight pages, and in text after page 48 one page; in part II after page 35 *deduct* one page to eleven pages, increasing the allowance gradually through the part.

Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	...	....	क	𐬐	𐭪	ك	ك	ק	k
2 „ aspirata	kh	...	....	ख	𐬑	𐭫	...	...	כ ך	kh
3 Media	g	...	....	ग	𐬒	𐭬	گ	...	ג	...
4 „ aspirata	gh	...	....	घ	𐬓	𐭭	...	...	...	...
5 Gutturo-labialis	q	...	....	...	....	...	ڤ	ڤ	...	...
6 Nasalis	ṅ (ng)	...	....	ङ	𐬔 (ng) 𐬕 (ɴ)	...	...	...	...	...
7 Spiritus asper	h	...	....	ह	𐬴 (𐬭 *hv*)	𐭲	ه	ه	ה	h, hs
8 „ lenis	'	...	....	...	....	...	ا —	ا —	א	...
9 „ asper faucalis	'h	...	....	...	....	...	ﻫ	ﻫ	ה	...
10 „ lenis faucalis	'h	...	....	...	....	...	...	...	...	...
11 „ asper fricatus	...	*'h*	....	...	....	...	...	...	...	...
12 „ lenis fricatus	...	*'h*	....	...	....	...	...	...	...	...
Gutturales modificatae (palatales, &c.)										
13 Tenuis	...	*k*	....	च	𐬖	𐭮	چ	...	...	*k*
14 „ aspirata	...	*kh*	....	छ	....	...	...	...	...	*kh*
15 Media	...	*g*	....	ज	𐬗	𐭯	ج	ج	...	...
16 „ aspirata	...	*gh*	....	झ	....	...	...	...	...	...
17 „ Nasalis	ñ	...	....	ञ	....	...	...	...	...	...

CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	𐬌𐬌 init. 𐬌𐬌	𐭩	ي	ي	י	y
19 Spiritus asper	. . .	(ỳ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 „ lenis	. . .	(ỳ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 „ asper assibilatus . .	. . .	s	. . . .	श	𐬰	𐭮	ش	ش	. . .	. . .
22 „ lenis assibilatus . .	. . .	z	. . . .	. . .	𐬯	𐭯	ژ	. . .	. . .	z
Dentales.										
23 Tenuis	t	. . .	. . . .	त,	𐬟	𐭮	ت	ت	ת ט	t
24 „ aspirata	th	. . .	. . . .	थ	𐬠	. . .	. . .	. . .	ת	th
25 „ assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	𐬛	𐭣	د	د	ד	. . .
27 „ aspirata	dh	. . .	. . . .	ध	𐬜	. . .	. . .	. . .	. . .	. . .
28 „ assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	𐬥	𐭭	ن	ن	נ ן	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	𐭫,𐭬,𐭪	ل	ل	ל	l
31 „ mollis 1	. . .	l	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 „ mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	𐬱	𐭮	س (ث)	س	ס	s
34 „ asper 2	. . .	. . .	S (ʃ)	. . .	. . . .	. . .	. . .	. . .	פ	. . .
35 „ lenis	z	. . .	. . . .	. . .	𐬵	𐭪	ز (ذ)	ز	צ	z
36 „ asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ض ص	ص	ק	ʒ, ʒh
37 „ asperrimus 2	. . .	. . .	ẓ (ʒ)	. . .	. . . .	. . .	ظ	. . .	. . .	. . .

| | | |

VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ֲ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	𐬀	𐭠 init.	ـَـ	ـَـ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	𐬁	𐭠	ـَا	ـَا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ ि	𐬃	. . .	ـِـ	ـِـ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई ी	𐬄	د	ـِي	ـِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ ॢ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lî*	. . .	. . . .	ॡ ॣ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ ृ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ ॄ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ ु	𐬅	. . .	ـُـ	ـُـ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ ू	𐬆	ا	ـُو	ـُو	ֻו	û
14 Gutturo-palatalis brevis . . .	e	. . .	. . . .	. . .	𐬇(e) 𐬈(e)	. . .	. . .	. . .	ֶ	e
15 „ longa . . .	ê (ai)	(*e*)	. . . .	ए े	𐬇, 𐬈	د	ـِيَ	ـِيَ	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ ै	. . . .	. . .	ـَيَ	ـَيَ	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	𐬉	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ ो	𐬊	ا	. . .	. . .	ֹו	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . . .	औ ौ	𐬋 (au)	. . .	ـَوَ	ـَوَ	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .

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